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IN ROYAL SERVICE.

THE MISSION WORK OF
SOUTHERN BAPTIST WOMEN

BY

FANNIE E. S. HECK

"MY GOD SHALL SUPPLY ALL YOUR NEED ACCORDING TO HIS RICHES IN GLORY BY CHRIST JESUS."

~~1926~~

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TO

THE WOMAN'S MISSIONARY UNION

OF THE SOUTHERN BAPTIST CONVENTION

AND

THE WOMAN'S MISSIONARY UNIONS IN FOREIGN LANDS

WHICH ARE SPRINGING UP UNDER THE FOSTERING CARE OF THE WOMEN WHO HAVE GONE OUT FROM AMONG US

THIS BOOK IS LOVINGLY DEDICATED

21376

FOREWORD

Though "The Gentle Reader," "My Studious Companion" and "My Youthful Friend," once the kindly forms without whom no writer dared the perils of a journey through fact, fancy or printer's ink, have long since sunk into literary oblivion, the present Author makes bold to call them forth.

For them this pathway, along the Union's years, has been prepared.

The story meanders by this ever-widening stream of Mission endeavor, down whose bank "The Gentle Reader" is invited to walk leisurely, pausing to view some opening vista or gather a flower of mission thought. "My Youthful Friend" is asked, no less cordially, to pursue certain daisy-bordered stretches, while for "My Studious Companion," who, it is hoped, will pass this way in many a study group, numerous guide-posts have been placed in paragraph headings.

If "The Gentle Reader" is inclined to think these way-marks mar the journey, or "My Youthful Friend" views doubtfully a road which, at first glance, appears so hard as to need continual sign-posts, let them disregard them and remember the mile-stones passed only as one recalls the hours of a happy day.

The purpose of the way will be served if all who follow it, whether with the slow step of age, the student's steady tread, the leisurely feet of the general reader, or the tripping run of youth, shall determine still further to pursue, in thought and endeavor, the pathway of missions.

CONTENTS

Chapter.		Page.
I.	The Mission Dawn—1800-1845	7
II.	In the Shadow—1845-1888	72
III.	The Brightening Day—1888-1898	125
IV.	Noontide—1898-1913	172
V.	Sowers of Light	226
VI.	In the Harvest Field	298
Appendix A.	Women Missionaries of the S. B. C.	362
Appendix B.	Bibliography	370
Appendix D.	Partial List of Southern Baptist Missionary Societies Organized Before 1842	372
Appendix E.	Cash and Box Contributions for Twenty-five Years	376
Index		377

IN ROYAL SERVICE

THE MISSION WORK OF SOUTHERN BAPTIST WOMEN

CHAPTER I.

THE MISSION DAWN.

1800—1845.

To understand the plant we must know the soil out of which it sprang.

To understand the present mission work of Southern Baptist women through the Woman's Missionary Union, we must not only trace its roots back into the first days of the last century, but examine the social soil out of which it grew and by which it is still nourished.

Come back, therefore, to 1830, and listen to the happy voice of a typical Southern girl of seventeen as she sings in light, sweet cadence, the simple song learned in her childhood—

> "I thank the goodness and the grace
> Which on my birth did smile
> And made me in this Christian land
> A free and happy child."

Of course she was a Christian child, and, like the air she breathed, all that came in the train of that fact was taken as a matter of course. Of course her parents loved her; of course her brothers would protect her; of course any man would fight and, if need be, die to defend any girl or woman; of course when she grew up and married she would be loved, honored and cherished, and reign as the acknowledged queen of her husband's household.

To be a girl was to have the best of everything; to be the pet whose beauty was admired, whose accomplishments were extolled, whose favor was sought. To be a woman, and thoughtless as was the girl, a flitting shadow came over her fair face—to be a woman was to be the mistress of a large household, rising early; directing every detail of a family of many members and many servants; to be mother to her own large flock; model, guide, physician, provider, teacher, priestess to the slaves on the plantation or around the big city home. Though full of care, she would always be protected and admired; shielded from all rough winds of business, all contact with any but those chosen for her friends, her father, brothers, husband standing between her and the big world of which she must know only the beauty and to whose rude side she must be blind. Such, she had been taught, was the birth-right of Southern women, and she sang gaily, content with all the world.

A Finished Education. — Already though but seventeen she was quite old enough to be thinking of marriage. Indeed her older sister had been married on her seventeenth birthday and her mother a little earlier still. Her own school days had been over for a year and her last elaborate achievements in cross-stitch embroidery, her delicate water-colored drawings, her music on the open harpsichord in the big parlor, with its high ceiling and long white curtains, testified that she had "finished her education." Besides she knew a little French, a little mathematics, wrote a clear, beautiful "hand," read Scott's novels and was a really advanced scholar. What was left for a girl of 1830 to desire?

The Outer World.—The world at large played little part in her thinking. England was the mother country, but a mother who, though she was to be emulated in manners and learning, had shown herself capable of angry injustice and maintained an attitude of contemptuous superiority to a rebellious and unforgiven child. France had disappointed the hopes of the lovers of liberty and was unstable and untrustworthy. Italy was a nest of small contending kingdoms, in which black-browed bandits made it dangerous to travel. Germany was also but an assemblage of small states which gave small promise of world power. The rest of Europe was just map, with little meaning but a name. Asia stood for India and China, of which a fan of sandalwood and a bit of eggshell china, brought home by a

sailor ancestor, opened vague thoughts of romantic adventures. Africa was all that was dark and forbidding. From it the ancestors of the kindly, familiar slaves had come as naked savages. She was glad they had found this kindlier land, where they lived in peace and had been taught of God.

The Little World of Home.—Thus she thought carelessly of this outer world. Why should she concern herself more deeply about it? The stage roads, which were the only lines linking her to the world beyond her neighborhood, were poor and often well-nigh impassable. It was a month or more from Mobile to New York. Each letter, folded and sealed with red wafers, bearing a motto of love or business, cost twenty-five cents. Who needed the outside world, anyway? The cotton was raised and woven on the place into the white cloth for her own under garments, into which she put many beautiful stitches. Dyed with serviceable colors, the same cotton clothed the negroes. The plantation shoemaker shod these black dependents for the short winter. The plantation carpenters built their houses. From the big garden and orchard came the fresh vegetables and fruits of summer and the "preserves" which were the household pride in winter. Everything but money was plentiful. Her father was land and slave poor. An occasional silk dress and the yearly books from England were the principal contribution of the world beyond New Orleans, Charleston, Richmond, and Baltimore. Country

life was the life; towns were only for gay winter visits, shopping or political life. Such were the easy thoughts of the planter's daughter in the early days of the last century. She did not represent the whole South, though the broad acres of her father and the fathers of other girls like herself covered the greater part of sixteen states. There were many other smaller holdings, which held sturdy, independent, highly respected families whose strength and prosperity went to make up the wealth of the land. Though not so rich or so dominant as the large planters, their ideals of life did not differ. Politics were of absorbing interest. Lawyers were most highly esteemed as the most probable candidates for future office. Clinging to the fringes of the land were the very poor white people owning a few sterile acres, unlettered, poorly housed and clad, but of English stock and traditions. Planters, lawyers, doctors, politicians, merchants, preachers, teachers, poor white people, and slaves were the concomitant parts of an era which has passed, but from which remains much golden fruitage of high ideals, true chivalry, respect for knowledge, Christian standards, gentleness, honor and truth.

What of Baptists in those days?

The Lash of Persecution.—The Virginia charter of April 10, 1606, made withdrawal from the Established or Episcopal Church a crime equal to revolt against the government. But a short time elapsed after the settlement of Jamestown, a year later, be-

fore it was proved that this was no dead letter. Fierce as were the battles to be fought with savage foes, time was found to drive dissenters from the colony again and again. As the years went on, the lash of persecution fell on none more heavily than the Baptists. "Baptist ministers were fined, pelted, beaten, imprisoned, poisoned and hunted with dogs; their congregations were assaulted and dispersed." For more than a century and a half these persecutions continued, now bursting out with great fury, again confined to fines, disabilities or forced collections for the support of the clergyman of the Established Church.

A Rusty Key.—In Richmond College museum lies a rusty key which turned complainingly in the lock of Culpeper jail, as its doors closed on John Leland. It could not shut in the spirit of the preacher, who addressed the letters from his cell, "From my palace." He knew the cause from which he suffered must triumph.

Grated Pulpits.—Leland was one of many. As every school boy knows the suffering of Roger Williams, so should he know those of John Craig, John Waller, and James Childs. These men and many other Baptist preachers were imprisoned again and again. The jails of Orange, Culpeper, Fauquier, Loudoun, Chesterfield, and many other counties became their resting places. Stamping out "heresy" only scattered the fire. The jails became their pulpits—crowds gathered daily to hear them

preach from the grated windows, and their sermons had far greater effect than if preached from an ordinary rostrum. It was a scene to remember. The jailed preacher; the eager audience looking up, peering eagerly into the half-darkness to catch the glimpse of an earnest face. Men fell to the ground groaning, crying, "What shall we do to be saved?" Scores and fifties, reported one who stood frequently to listen to the imprisoned preachers, "were often at the same time similarly effected."

A Transplanted Church.—Though not exempt from fines and disabilities, the Baptists of South Carolina were more fortunate. No church in America has had a more romantic or fascinating history than the First Church of Charleston.

On a September day in 1682 a company of messengers from Boston, who had come on invitations from the First Baptist Church of that pious but persecuting town, were in Kittery, Me. Their mission was to organize a group of believers into a Baptist Church. We may well believe that both the messengers from the older church, whose life since its organization eighteen years earlier had been marked by constant persecution, and the members of the new church realized the fiery trials which awaited the new organization. Nor were they mistaken. The year had not drawn to a close before they were driven from the colony.

Their hearts clung to their homes carved from the wilderness. They had only to renounce their

doctrines and remain. To be true to them meant a new struggle with winds and waves, forest and savage. They made their decision. Nothing daunted, the whole church, under its pastor, William Screvan, decided to seek a new home. It is easy to picture them,

"Driving in pondrous wains their household goods
to the seashore,
Pausing and looking back to gaze once more at
their dwellings
Ere they were shut from sight by the winding road
and the woodland.
Close to their sides their children ran and urged
on the oxen,
While in their little hands they clasped some frag-
ment of playthings."

The New Home.—The good ship sailed south. As she cut the blue waves many a godly song of hope and many a fervent prayer for guidance doubtless broke the stillness of the vast horizon on which no sail but hers appeared. Down past the mouth of the Hudson, past the Chesapeake Bay, daring the deadly, unlighted Cape Hatteras, they sailed, having as their haven the newly settled colony of South Carolina, which offered liberty of conscience to all but Papists.

Here they at length landed late in 1682 or early in 1683, near the present site of Charleston. In this generous and beautiful land, they built their new homes and grew and prospered. Later, as the col-

ony grew, drawing from England and other colonies where persecution was rife, many dissenters, the Church was moved to Charleston. Soon it became a part of the city's life, and for more than 225 years has been an important contributor to its intellectual, commercial, social and spiritual development. The part it played in leading Baptists in missions is a long and honorable story, which will be touched on again as we go down the history of the years.

Reaching Out.—As was the case with the early Baptists everywhere, the transplanted church was interested in the other man. Nor were they content to preach only to the colonists. Their pastor, William Screvan, leading by precept and example, pressed the claims of the Indians upon them, and they began work for their bronze neighbors. How far-spread were their efforts and how wide the results can be gathered from missionaries sent to Carolina by the English Society for the Propagation of the Gospel in Foreign Parts, who wrote in 1707, "Wherever we go, the Baptists are before us."

While the Baptists were winning their way and leading other dissenters in the long fight for religious liberty, a new religious force came to their assistance.

A Revival a Thousand Miles Long.—On a memorable September day in 1740, George Whitfield landed in Rhode Island, made free by the sufferings and wisdom of Roger Williams and John Clark. From this beginning his evangelistic tours extended

from New Hampshire to Georgia. The fire he kindled spread up and down through the colonies which lay like a broad, green, cultivated ribbon from the lapping blue waves of the Atlantic to the foothills of the mountains. The great mass of converts in this thousand miles of revival, which touched all classes, formed themselves into Methodist Churches under the new "discipline," or found congenial homes in Baptist Churches. The revival waves ran far back to remote hamlets, carried by the forerunner of the circuit rider or the Baptist evangelist. The colonist pushing the frontier ever far inland had thought he had scant time for religion. Now the church of his own planting and his own choice became the business and the solemn pleasure of his life.

Drawing Together.—The isolated churches now began to draw together in associations, first for mutual counsel, and later for propagation. The Philadelphia Association, first a conference of churches in New Jersey, Delaware, and Pennsylvania, took definite shape in 1707 and grew to immense proportions. In quick succession came the Charleston Association in 1751, the Sandy Creek (1758), composed of churches in North Carolina and Virginia, and the famous Kehukee Association (1765) also formed of churches in these two States. Others followed, and the organized missionary work of Baptists was definitely begun. Their concern was first to draw together the weak and scattered

churches, but soon they began to send out missionaries who traveled from point to point gathering congregations and planting churches wherever they found opportunity.

A Unique Association.—State lines were not regarded by these associations, and as yet no state convention had been contemplated. One state-wide body, however, rose from such unique beginnings that it must be mentioned. This was the Baptist General Association of Virginia. As it became evident that a struggle between England and the colonies was approaching, the Established Church and order sought to check it by renewing their persecutions of the dissenters—their severity, as usual, falling heaviest on the Baptists. It was then that the prisons most frequently held Baptist ministers, whose well known opposition to union of church and state made them most formidable. How could the churches best protect themselves and make their weight tell most to bring about the religious freedom for which they had so long suffered? In May, 1771, they answered this question by forming the General Association of Virginia. To follow its petitions to the State Convention, one must read deep and long in the annals of Virginia history. "Their patriotism was of the fighting brand. They assured the Convention in 1775 that their ministers 'would encourage the young men of their churches to enter the army for military resistance' to Great Britain in her unjust invasions, tyrannical oppression and

'repeated hostilities.' Their ministers asked permission to serve as chaplains in the army. The Baptists to a man were in favor of revolution." This, however, was but part of their address. The other was a plea for religious liberty, saying, "That all religious denominations should be free, and that to all alike the protection of the government should extend."

A Last Restriction.—Again and again were petitions renewed, Jefferson and Madison standing for the cause of freedom and giving the petitioners counsel and help. One by one concessions were made, and in 1780, the darkest hour of the revolution, the fight for liberty of conscience was almost won. As a last concession, dissenting ministers were allowed to celebrate the rites of marriage, all previous marriages by them being declared legal and valid. Yet some restrictions were made to their rights, one of which was that for the celebration of a marriage they were allowed a wedding fee of twenty-five pounds of tobacco **and no more.**

The First Amendment.—Liberty won in Virginia, their vigilance did **not** cease. The constitution of the United States, **as** it was first adopted, did not seem to them clear **enough** upon the point of religious freedom. The famous John Leland, who years ago had left his "palace" in Culpeper, was appointed head of a committee to correspond with Baptists in other states and to address a petition to President Washington. The President, in reply,

while he said he thought the present statement sufficient, assured them of "his readiness to co-operate with them in attaining such further security as might satisfy them." The amendment was made and is the religious liberty clause of our constitution as it stands today. Thus was brought about the first amendment to the constitution of the United States.

Peace and Prosperity.—To the persecuted Baptists of Virginia and the other colonies now came peace. Prosperity followed. Their patriotism had won them a high place in the hearts of liberty loving people. Their number rapidly increased. Other great revivals spread over the country, affecting all denominations and bringing great numbers into the Baptist Churches.

The once persecuted preachers became the beloved pastors, and many, like John Leland, saw their flocks grow in wealth and influence.

A Famous Cheese.—Leland returned to Massachusetts, where his patriotic fervor continued unabated. In 1801 there were great plans on foot among the housewives and farmers of Cheshire, Mass. Cheese they had made before, but never such a cheese as they now proposed to make. All the milk of all the cows in their fat pastures was hardly enough for this one great masterpiece of the cheese making art, which was to weigh 1,450 pounds. At last it was made and ready for the long journey to Washington, for such was its destina-

tion. Proudly did Leland accompany it, adding these miles to the seventy thousand of his life's long journey, and proudly, on behalf of the people of Cheshire, did he present it to Jefferson, the new President, and the long-time and admiring friend of the Baptists.

A Church Day.—It was a fine sight on a Church Day in the spring of 1830 to see the roads filled with the heavy carriages in which rode the older ladies and the children of the family, while at their sides paced the slim, glossy saddle horses bearing the graceful, long-skirted young women or the tall young men in riding dress. With these wealthier ones came those less wealthy but no less influential in the Church counsels; while walking in the rear or early crowding the deep galleries, came the slaves, who were members of the same churches.

Times had greatly changed since the old days of disabilities, and the approbrious term "dissenter" had fallen into forgotten disuse.

Four denominations divided the allegiance of the rapidly growing population. The Episcopalians and Presbyterians were influential in town and city, their congregations composed largely of people of means and education. They were, however, comparatively small in number. The Baptists and Methodists were stronger in the country than in the town, and embraced all classes, from the richest and most cultivated to the poorest and most ignorant. The last two were the evangelizing force in the growing

republic, as they had been in the colonies. To them belonged the great mass of plain people and the vast majority of the negroes, the negro Baptists outnumbering the negro Methodists.

Between the Methodists and Baptists, though they held mighty controversies on doctrinal questions, in those days of thundering oratory, charge and counter-charge, there was much in common. They were yoke fellows in pushing forward to the frontier and supplying the growing religious need of the country people.

Stray Curls.—In the Methodist congregations Puritan simplicity of dress was the order. The broad-winged, dunstable bonnet must be shorn of its bows and confined under the rounded chin by the most demure of ties. Long prayers and entreaties urged the would-be convert to lay her rings, earrings and chains upon the altar, and save her soul. Stories are still current of pretty young girls brought sharply to task for letting their soft hair twine itself into worldly curls.

The Savor of Popery.—While the Baptists had not gone so far into puritanism, anything savoring of "Popery," "form" or "creed" was regarded with unfeigned horror, which their former sufferings fully justified. Years later many a bitter battle would be fought over the introduction of the "godless organ." Very simple was the singing often lined out by the preacher; long were the sermons, and severely plain the services.

Baptist Growth.—Yet the hearts were warm and the spiritual fervor attracted souls with spiritual longings. In Virginia there were in 1773, only three thousand Baptists; in 1812 there were thirty-five thousand. This growth is indicative of their growth throughout the Carolinas, Georgia, Alabama, Mississippi, and indeed all the Southern States except Louisiana, where the old French rule had left a Catholic state. Such was the religious soil from which the Mission plant, which we have seen pushing its way up into Baptist thought through the Associations, was drawing its growing strength.

It goes without saying that the women had borne a part in all that had concerned the churches. They had strengthened the courage of their husbands and brothers. They had cared for the children when the men went to prison for conscience sake, or to far, untrodden fields of service. If they had means they had contributed liberally.

A Glass Chandelier.—Such contributors were Lady Blake and Lady Axtell, the wife and mother-in-law of Joseph Blake, who before 1700 was twice Governor of the Colony of South Carolina. For one hundred years the glass chandelier which Lady Axtell ordered from England for the First Church of Charleston, as it trembled and caught the light which fell through the high windows, was an object of admiration to the children who sat in a long, graduated row between their parents in the high-backed pews, over which they could hardly see the

nearest neighbors. Perhaps the youngest of the group obtained a better view than the rest, since for his use the pew contained a three-cornered stool, which, mounted on the seat and firmly planted in the corner, at his mother's elbow, became his point of vantage during the hour-long sermon.

The Lonely Heroine.—Far different is the story of Mrs. Matthews, the wife of one of Georgia's early preachers, which is not unlike that of many other wives of pioneer ministers. Bidding her farewell, her husband left her, in their little house with only their baby for company. Night came on and the stillness was rudely broken. The cries of wolves grew nearer, and through the long night sleep was banished by their howlings as they gathered round the house. It was too much. Her heart reproached her husband for having left her. She would not be left alone again for any cause.

To go with him was better than this. "But," the narrative goes on, "when she saw scores upon scores hanging on his lips for the word of life, and how the power of God attended the preacher's word, she said to her husband, 'Carry me back; I will never murmur again. Let the wolves come; by the help of God I will stay and care for our home while you are caring for souls.'"

The Missionary Needle.—It is little wonder that with such calls from the newly settled wilderness, as well as from the Indians, the first societies were for the Home Missions. The earliest Woman's Society in

America seems to have been the Boston Female Society for Missionary Purposes. This was established by Miss Mary Webb, for more than sixty years a member of the Second Baptist Church of Boston. Under Miss Webb's leadership, fourteen women, eight Baptist and six Congregationalist, organized for the reasons set forth in the preamble of their constitution.

"Animated by the success with which the great head of the Church has crowned the united exertions of his dear people we (the women) have formed ourselves into a society for the express purpose of aiding missions. The destitute and afflicting circumstances of thousands of our fellow creatures call aloud for charity, and, while a needle can be instrumental in spreading abroad the knowledge of a Savior's name, shall a Christian female forbear to exercise it in the best of causes?"

Help Through the Helpless.—Organizing is one thing; making an organization live, another. Though Miss Webb was a helpless cripple, her power behind this new society was wonderful. Separate accounts were kept of the contributions of Baptists and Congregationalists. By 1819 the society had contributed $3,825.00, of which Baptist members gave $2,220.00. For eleven years its contributions were for Home Missions, then, deeply impressed by the work being done by the English Baptist Missionaries in India, they resolved to give $200.00, the entire subscription of the year 1811, to the

"translation of the Scriptures carried on so extensively and successfully by the missionaries at Serampore, Bengal." Two years after the organization of this society, the Massachusetts Baptist Missionary Society, also organized for work in our own country, came into existence. In 1802 or 1803 a Baptist Woman's Missionary Society was formed, of which Mary Webb was probably the organizer, as to it she seems to have borne the same relation as to the earlier society of Baptist and Congregationalist women. Nor was this all. She organized a Children's Cent Society, which in 1811 contributed $27.00 to the Baptist Mission Society. Even these societies maintained during her long life, do not represent the whole of Miss Webb's work—her little hand carriage, pushed by her own hands, reached every section of the city where want was found, and the same frail hand carried on a correspondence at different times with a hundred and twenty societies which sprung up under her influence in different parts of the country. All honor to Mary Webb!

The Church and the Children.—Rivaling the first Boston society in point of age was the Juvenile Missionary and Education Society of Charleston, S. C. Dr. Richard Furman, who had become the pastor in 1787, was deeply impressed with the necessity of missions and the education of young men for the ministry. Under his influence the Charleston Association in 1790, recommended their efforts in this direction, the earlier work begun in 1755 hav-

ing been discontinued during the Revolutionary War. He was also a great believer in children. Let one of his child friends tell the story she long afterward told to her grandchildren.

"We had no Sabbath school then, but we had the Baptist Catechism, with which we were as familiar as with the Lord's Prayer. At our quarterly seasons, we children of the congregation repeated the Baptist Catechism standing, in a circle round the font. We numbered from sixty to a hundred. The girls standing at the south of the pulpit, the boys meeting them in the center from the north, Dr. Furman would, in his majestic, winning manner, walk down the pulpit steps and with book in hand, commence asking questions, beginning with the little ones (very small indeed some were, but well taught and drilled at home). We had to memorize the whole book, for none knew which question would fall to them. I think I hear at this very moment the dear voice of our pastor saying, 'A little louder, my child,' and then the trembling, sweet voice would be raised a little too loud. It was a marvel to visitors on these occasions, the wonderful self-possession and accuracy manifested by the whole class. This practice was of incalculable benefit, for when it pleased God to change our hearts, and when offering ourselves to the church for membership, we knew what the church doctrines meant and were quite familiar with answering questions before the whole congregation, and did not quake when pastor

or deacon or anyone else asked what we understood by Baptism, the Lord's Supper, Justification, Adoption, Sanctification. Oh, no; we had been well taught." And then the narrator adds, as with a deep sigh, "What a pity that such a course of instruction has been abandoned."

Children Helpers.—It is little wonder, therefore, that Dr. Furman enlisted the children of his church in the work near his heart and organized them into a Juvenile Missionary and Educational Society, probably before 1800. The twofold purpose was doubtless missions to the Catawba Indians, in whom the church was much interested, and the education of young ministers. Doubtless, also, Foreign Missions had a part in their prayers and thoughts, for five years before the close of the century (1795) the Charleston Association, of which the Charleston church was ever the leader, had adopted the monthly concert of prayer for missions. Greatly was the church, led by its pastor, stirred by these things, and not only did "the younger female members" of his congregation have their society, but "pious people, not Baptists, made donations and left legacies."

The Wadmalaw and Edisto Society.—Dr. Furman did not only talk of Missions, but he loved to visit and preach in the regions round about, where several churches were organized through his efforts. One of these points was Edisto Island, famous for its sea island cotton. Here in 1807 he bap-

tized some white, and a large number of colored people. Here also was planted the missionary interest which so characterized Dr. Furman. The women of Edisto, among whom Mrs. Hepizabeth Townsend was the leading spirit, together with the women of Wadmalaw, formed the Wadmalaw and Edisto Female Mite Society. How earnest and liberal they were is shown by the fact that in 1812 they reported to their association one hundred and twenty-two dollars and fifty cents for work among the Catawba Indians, for whom the association had opened a school. From this school in 1810 there was brought to the association one of the earliest "Missionary Exhibits" in the form of the writing of Indian children. Probably the Wadmalaw and Edisto Society had been formed several years before 1812, for though this is the first report of its work, it evidently represents a year's effort and justifies us in placing the date of its organization certainly not later than 1811. The Edisto members at that time held their membership in the Charleston church, their missionary zeal being of special interest because the society is older than the church building. The neat little church, "put up and completely furnished with everything desirable for the orderly and decent arrangement of the House of God, by the extraordinary energy" of Mrs. Townsend, was not dedicated until 1818. Thus again was verified the promise that he that watereth shall himself be watered.

Foreign Missions.—Already we had caught echoes of a new phrase which had been born and was slowly making for itself a large place in the English language. It was no mere combination of Latin or Greek syllables standing for some grave metaphysical abstraction, but for a revived and living duty which was to burn itself into the conscience of the world. The obligation of every Christian to reach unseen human beings with Christianity had been planted anew in Christian thought by Carey. In 1792 his little shoemakers' hammer tapped out the mission reveille of Christianity and called Christ's sleeping followers to face the long, hard day of world saving. So Foreign Missions came again into being. It is not necessary to repeat here Carey's struggles, first, with his brethren, who were ready to cry down his new thought and his new phrase, next to win the East India Company's consent that he should disturb the "peace" which lay over the heathen lands under their rule. He went.

Carey's Voice.—He did succeed. He waited seven years for the first convert. He studied, he wrote, he translated, he taught, he printed. The prejudice of his own country broke down before him. They honored him with high places. They sought his counsel. What he had done became the starting point of all modern mission enterprise. His voice was heard around the world.

America's First Response.—America and Ameri-

can Baptists, far as they were removed from England in 1792 by the alienation of one war and the gathering resentment which was to lead to a last trial of strength, caught also the morning call to foreign missions.

The first response was the concert of prayer which was taken up by association after association. In answer to these prayers, in which all denominations joined, came the great revival of 1803. Next followed the Missionary Magazine. The first of these was the Georgia Analytical Repository, which in 1802 contained two letters from Dr. Carey. The next were individual contributions to the English Baptist work, in Serampore. To them American Baptists sent two thousand dollars in 1806, a hundred and sixty-three of which was sent from Charleston in the name of Dr. Furman, and Dr. Keith, a Presbyterian minister. Fourth and most far-reaching was that the introduction of this thought into the now numerous associations led to the organization of missionary societies composed of individuals or groups of individuals from various churches.

The first effort of the Foreign Mission impulse awakened by Carey was to quicken the interest of American Baptists in the heathen population near at hand—the Indians. Early among these societies was the Baptist Philanthropic Missionary Society of North Carolina, organized in 1805, which sprung out of the great revival in North Carolina in the

opening of the new century. It was unique among Baptist organizations, since its only purpose was the elevation of the Indians, Charleston, Georgia, and Elkhorn, Ky., Associations combining this purpose with other interests.

The Gift of the Judsons.—Louder than Carey's call, thundered God's direct call from India. Adoniram Judson and his lovely young wife sailed for India from Salem, Mass., February 19, 1812, under the Congregational Board, which had been organized in 1810. When, after a prosperous voyage of four months, they landed in Calcutta, they had become Baptists.

Luther Rice sailed from Philadelphia, as an appointee of the same Board, one day before the good ship which carried the Judsons put out to sea from Salem. Strange to say, when he reached Calcutta he also became a Baptist. Here were three American Baptist missionaries in India, with no organization pledged for their support. There was but one thing possible—to give themselves to the Baptists of America. Judson and his wife would remain on the field. Rice would return to America to tell his story and urge the Baptists to rally to their support and definitely enter Foreign Mission work.

Luther Rice.—The task Luther Rice set for himself was heroic. How well he accomplished it is shown by the fact that he arrived in New York in September, 1813, and by the following May he had by correspondence and personal appeal gathered to-

gether the first national convention of the Baptists. Beginning his journey in Boston, he went to Philadelphia, to Baltimore, Washington, Richmond and Charleston. Foreign Missionary Societies were rapidly formed in response to his appeal. Everywhere he was greeted with enthusiasm. When he returned from his Southern tour to the convention in Philadelphia be brought not only the news of Southern Baptists awakened to the mission call, but a very substantial evidence of their interest in the form of $1,274.62½, which he turned over to the new Board of Missions.

This first tour was but the beginning of many others, and since to Rice, more than to any other man, we owe the gathering of American Baptists into one body for Mission endeavor, let us look at him carefully.

A Commanding Figure.—He was good to look upon; above the ordinary height, perfectly erect, and of highly prepossessing appearance. His voice, which was to ring the mission call far and wide, was clear and melodious. Better than this, he was always full of hope and nothing could turn him from a settled purpose. He "always looked for prosperity, and he always expected that tomorrow would not only be a fair day, but a little fairer than today." His ability to bear fatigue was remarkable. His method of travel was simple. Starting out with a horse and gig, he rode until the horse was exhausted. At the house of a friend he would ex-

change his exhausted horse for a fresh one, and so on, leaving a line of weary animals behind him. On his return, after months, he would pick up the rested horses and eventually return each horse to its rightful owner. Stories still survive of the eager welcome given him at many firesides and of the many cups of strong, black coffee he drank.

A Birthday Record.—This extract from a letter to his brother shows us what travel meant in those days, and also his point of appeal.

"The following Sabbath (August 18, 1816) I was with the County Line Association, in Caswell County, N. C., having had but an easy week's ride of about 166 miles; and was with the Mountain Association in Burke County, N. C., the next Sabbath, having gone that week 214 miles. The following Saturday, was with the Shiloh Association, in Culpeper County, Va., having been under the necessity of riding more than four hundred miles in less than six days." So the account goes on, each week having its long journey to reach an Association, now in Virginia, now in Kentucky, then in Tennessee, back into North Carolina, and then on to Charleston.

On his thirty-fourth birthday (March 25, 1817) he wrote "By my Journal, it appears I have traveled since entering my thirty-third year, which closes this day, seven thousand, eight hundred miles. My journeyings have been great, generally lonely, and sometimes very fatiguing; but my life, health, limbs

have been preserved, and my strength has been equal to the day. Praise be to the Lord."

Wonderfully interesting were his stories of "foreign parts," and eloquent were his pleadings for the "poor heathen." Everywhere crowds listened to the new story of missions and everywhere women were his eager hearers.

The Triennial Convention.—National conventions in 1814 were no light affairs; weeks, and even months, must be passed upon the journey. Great matters, however, were afoot among the Baptists. Wrapped in their great coats from the changeful winds of early spring, some on horseback, some in stage coaches, where the weariness of the nights wore into weary days and days into weeks, a few were making their slow way to Philadelphia. There on the 18th of May, 1814, thirty-three delegates met, and after days of deliberation formed "The General Missionary Convention of the Baptist Denomination in the United States of America." But even then, before the world whirred to the clang of street cars and telephones, life was too short to use so long a name, and the Convention, which met once in three years, was soon known as the Triennial Convention. Dr. Furman, of Charleston, considered the foremost man among American Baptists, was chosen the president. The gathering was small, but every man was one who carried weight. It represented 200,000 Baptists. The support of the Judsons was secure. Much more. This mission work for the

world had linked Baptists together for world-wide conquest in their Master's name.

Springing Societies.—Women, ever glad to be the heralds of a resurrection of truth, were among the first to proclaim this new resurrection of Christ's living word for all men.

It is exceedingly gratifying to record that a society of Southern Baptist Women had a distinct part in the first Baptist Convention. In the account rendered by Mr. Rice to the Triennial Convention of May, 1814, of the amount collected during his Southern tour he states that he received on "January 14, 1814, by donation of 'The Wadmalaw and Edisto Female Mite Society,' Charleston, South Carolina, $44.00. This is the only society mentioned in his list of donors, though a number of individual gifts from Southern women are recorded. The only other woman's society mentioned in the minutes of 1814 is the New York Baptist Female Society, for promoting Foreign Missions, which was organized in April, 1814."

Societies Before 1814.—Dr. Vail, in his interesting book, "Morning Hour of American Baptist Missions," which closes with the first session of the Triennial Convention (1814), has with much pains collected the names of nearly fifty women's societies who were working for local or domestic missions before that date. The earliest of these is the society organized in Boston by Mary Webb in 1800, which, as we have seen, made its first contribution

to Foreign Missions in 1811. The only Southern society in this list is the Wadmalaw and Edisto.

Old Records.—It could not be expected that such lists would be complete. Old records will from time to time be discovered and give up their secrets. The research carried on in connection with this account of the mission work of Southern Baptist Women has brought together a number of facts hitherto uncollected relative to early woman's societies. No thought, however, is entertained that all such data has been gathered. What has been done is looked upon as a hopeful and interesting beginning.

The Oldest Foreign Missionary Organization. As no state conventions had been organized before 1821, such records must be sought in church and associational minutes, or in the rare minutes of the missionary societies which sprung up immediately in answer to the Judson call and flourished for a few years until the associations declared themselves for foreign missions. A committee, appointed at the first Triennial Convention to inquire into the organization of such societies, "had the satisfaction to learn that not fewer than seventeen societies of this description" were already in operation in the United States. Those in the South were: The Baltimore Baptist Missionary Society, which had in hand a hundred dollars, and were persuaded that they would raise annually not less than a hundred and fifty dollars; The Washington Baptist Society for Foreign Missions, which had remitted $70 to the

fund, and would probably give a hundred dollars annually; the long-named Richmond Baptist Missionary Society for Propagating the Gospel in India and other Heathen Countries, which had already collected two hundred dollars, and hoped to give more than two hundred and fifty dollars a year; the North Carolina Baptist Society for Foreign Missions, which had collected two hundred and sixty dollars, and, it was hoped, would be able to furnish annually not less than five hundred dollars; the Beaufort (S. C.) District Baptist Society for Foreign Missions, with fifty-one subscribers, one for fifty, one for twenty, one for fifteen and several for ten annually, with a reasonable expectation of at least three hundred; the Savannah Baptist Society for Foreign Missions, which had collected four hundred and fifty-six dollars, and had a yearly prospect of a thousand, "through the distinguished zeal, activity and liberality of its members"; the Kentucky Baptist Society for Propagating the Gospel, with a hundred collected and a yearly expectation of two hundred and fifty; the General Committee of churches united in the Charleston Baptist Association, which "had entered into the missionary design with laudable zeal and activity," from which four hundred dollars might be expected each year.

To this is added, "Besides which may be expected from the Wadmalaw and Edisto Female Mite Society perhaps annually a hundred dollars." This list of eight of the seventeen societies reported

formed half the basis of the hope that the new convention might receive five thousand eight hundred and fifty dollars for missions in the following year. Beside those societies already fully organized, societies were said to be getting under way at Fredericksburg, Virginia, High Hills of Santee, head of Black River, Welch Neck, at the Congaree, Amelia Township and Goose Creek, South Carolina.

Leavening the Lump.—Rapidly the woman's contributions and societies increased. In the second annual report of the Baptist Board of Missions (June, 1816), Mr. Rice, after mentioning a number of missionary societies which had either been formed for local charity and now added foreign missions to their list of gifts, or had been formed especially to support that cause, gives an enthusiastic paragraph to woman's work and possibilities. "Indeed," he exclaims, "the great numbers and rapid increase of these laudable Female Institutions cannot fail to create emotions the most lively and gratifying—hopes and anticipations of the most ardent and animating nature." A list of seventy-two had been received. "News of what the American ladies have done," wrote a correspondent, "has reached England, and the leaven will probably commence its operations there."

These societies were usually called Female Mite or Cent Societies, suiting their name to the ability of the women, who did not hold the purse-strings of the day.

The leaven was assuredly at work in America. This is evident from the fact that the report of the second session of the Triennial Convention (1817) shows a total of 187 societies contributing to missions, much more than half of which, or 110, were women's organizations!

A Vision.—On some unmarked mile between Richmond and Petersburg over which Mr. Rice passed during his first missionary tour he dreamed a wonderful dream of a missionary future. It was no less than the plan which today exists in our mission work—the Church, the Association, the State Convention, all interested in missions, each appointing delegates to an ever-widening organization until the whole culminates in a great society or convention for missions. Had he foreseen that the Mite Societies, which he encouraged and wherever possible helped to form, would in the future become societies of might, and would gather also in their great organizations, the vision would have shortened many a weary mile; his weariness for the time being forgotten, as with new strength he "thanked God and took courage."

Centenary Societies.—Many of the early Foreign Missionary Societies of Southern Baptist Women with their records have vanished from the earth, but the work and records of others have been unbroken. These have brought forth increasing fruit for a hundred years. One of the first of these was the Woman's, or, as it was named at its birth,

the Female Missionary Society of Richmond, Virginia.

The Society in the First Church, Richmond.—So inseparably is the history of this society linked with the church to which it belongs that to know one we must know something of the other. At the time of the organization of the church in 1780, the city of Richmond contained, for all its fine name, "scarcely eighteen hundred inhabitants, half of whom were slaves. It had been designated as the seat of government only the year before after a lively competition with Hanover Town—the question being decided by a majority of one." The young church grew rapidly and became a member of the Dover Association, constituted three years later (1783), whose "chief business," says the old historian, was to receive petitions and appoint preachers to travel into new places where the gospel was likely to flourish. Some of these missionaries reached even to the "distant land of Georgia."

We grow by giving out; so, in 1808, the fourteen who organized the church in 1780 had grown to 560.

Nor were home missions alone in the thoughts of the church. Hopes for the speedy conversion of the heathen world brought roseate-hued belief in results. These dark lands were pictured as only waiting, ready at the new word to "cast their idols to the ground." In 1802, only two years after Carey had baptized his first convert, Daniel Marshall

wrote: "The Scriptures have been translated into several barbarous languages—missionaries have gone out literally into all the world, and sinners of all descriptions have fallen by thousands beneath the sword ot the spirit which is the word of God."

The Foreign Missionary Society of Virginia. With such high hopes and glowing anticipations of speedy world conquest, the church was ready for the coming of Luther Rice in 1813. Long afterward a venerable member wrote that "The Church was stirred to its depth." In 1813 the Foreign Missionary Society of Virginia was organized in this church, the earliest general Missionary Society formed in response to Luther Rice's appeals. Organized the year before, the Triennial Convention, it was represented in it by Jacob Griggs and Robert B. Semple, the Baptist historian.

The Sewing Circle.—Since the days of Dorcas, Christian women have offered their needles for Christian service. Luther Rice, it seems, formed a sewing society already stitching its way through the life of the Church and city, devoting its earnings then, ás it did later, to city missions. Its members in no small measure felt the enthusiasm which aroused the Church as a whole. The same member quoted a moment ago says: "The proceeds of the sewing circle were devoted to Foreign Missions, and the old ladies were constantly employed in knitting socks for the missionaries in Burmah."

The Female Missionary Society.—While the magnet of Foreign Missions turned the needles of the Sewing Society to Asia a new society, whose undivided thoughts and gifts were to be given to the propagation of the gospel in foreign parts, was organized the year of Rice's first visit and of the organization of the Foreign Missionary Society of Virginia. While unfortunately the first constitution of this society is not in existence, it evidently looked to leadership beyond its own bounds, and in the hearts of its originators was the germ thought of a State Central Committee of Missions similar to those out of which the Woman's Missionary Union grew seventy-five years later. Better proof of the purpose to unite the women of Virginia for Foreign Mission work, than any wordy preamble and resolution to that effect, is the fact that their words and example brought forth speedy results in another part of the state.

A Garret Find.—From the patriotic old town of Fredericksburg, the home of Mary Washington, Mrs. Lucy Cobb moved to the "far country" of Georgia. Though the way was longer than we can realize at this time of swift transit, home ties are elastic enough to stretch around the world. Mrs. Cobb was fortunate in having for a correspondent Mrs. Lucy Thornton, who had that love "of the dear particulars" which is necessary for the charm of letter writing. Near the end of the last century this voluminous correspondence was found

yellowed with age in a garret in Athens, Georgia. Mrs. Thornton was a member of the Baptist Church of Fredericksburg, and many an interesting item of church life grew and lived again for the distant reader under her facile pen. Folded and sealed into one of these letters was a leaflet, one of the first of that great shower of missionary tracts, which, thick as leaves in autumn have fallen upon the hearts of the women of our land. It was no less than the constitution of the Fredericksburg Female Baptist Society for Foreign Missions, organized November 23, 1814.

Fredericksburg Society, 1814.—As this is the earliest constitution of a Southern Baptist Woman's Missionary Society yet discovered, it is given in full. It is interesting not only for its antiquity, but because of its well thought-out plan of work, the proof of the organic connection between this organization and the "Sister Society" in Richmond, and its purpose to correspond with "sister institutions."

Constitution of the Fredericksburg Female Baptist Society for Foreign Missions:

1. This Society shall be called the Fredericksburg Female Society for Foreign Missions.

2. The explicit intention of this Society is to aid the sister Society for Foreign Missions in Richmond, to which Society the subscriptions must be forwarded by the correspondent, whenever the managers think expedient.

3. The members of this Society shall consist of

females who wish to promote the glory of God by becoming subscribers, every subscriber paying at least one dollar on the first Saturday in January, annually.

4. The officers of this Society shall consist of a Directress, a Vice-Directress, a Treasurer, a Correspondent, a Recorder and fifteen Managers.

5. The Managers shall be annually elected by vote, by the members. The Managers when elected shall choose the other officers.

6. It shall be the duty of the Directress to preside at all the meetings of the Society, to preserve order, to state questions, and to take the sense of the Managers.

In case of her absence, this duty shall devolve on the Vice-Directress.

At the request of any three of the Managers, the Directress shall call a meeting, or in case of her absence, this duty shall devolve on the Vice-Directress.

The Treasurer shall take charge of the funds and pay all orders signed by the Recorder, by order of the Board, and must keep accounts regularly in a book.

The Recorder shall minute the proceedings of the meetings and record them fairly in a book.

The Correspondent shall correspond with sister institutions, and with individuals concerning the interests of the Society, as the Board may direct.

7. The annual meeting of the Society shall take

place on the first Saturday in January, when the Managers shall be elected. The Constitution must then be read by the Directors to the Board.

8. All business shall be decided by the Managers. Five of them shall be necessary to form a quorum for business.

9. Any member shall be allowed to withdraw her name from the Society whenever she may think proper.

10. No alteration shall be made in any article of this Constitution, but by a meeting of the Society, and the concurrence of two-thirds of the members then present.

Notable Growth.—In the meanwhile the older sister was making notable growth. Between 1816 and 1817 the Society was so strong that it contributed some five hundred dollars to Foreign Missions. Luther Rice, who called Richmond one of his three homes, often helped and encouraged the members of this Society. The anniversary of these early societies were great events, and none more so than when Mr. Rice preached the anniversary sermon in 1816. Of this occasion Mr. Rice says: "The opportunity occurred of attending the annual meeting of the Richmond Female Baptist Missionary Society. Their request conferred on me the honor and satisfaction to deliver their annual Missionary Sermon, the evening of the 11th of April (1816). The contribution on that occasion amounted to nearly $70; to which Rev. Mr. Rice, a Pres-

byterian, added $5.00 the next day. This society remits to the general Treasurer this year $130.00. Last year about $80.00 to the Treasurer of the Richmond Baptist Foreign and Domestic Missionary Society."

Nor was the Fredericksburg Society far behind in its donations, for the same report quoted above contains the items: By Mrs. Walker, from the Fredericksburg Female Baptist Society for Foreign Missions, Virginia, $107.00. Fredericksburg was also visited in the spring of this year (1816). His comment on the society, is "The activity and zeal of the Female Society in the same place are highly gratifying and praiseworthy."

A Bee-Hive of Activity.—The leaven was truly at work. In the spring of 1818 Mr. Rice again attended the annual meeting of the Richmond Society and found the church a very bee-hive of missionary activities. The number of societies could hardly be excelled by the church today. This year the Juvenile Cent Society engaged his services, and they had the honor of having him preach a sermon for them. But we will let him give his own account of the busy days which awakened in him again deep emotions.

"While in Richmond, Va., I had the opportunity of attending the annual meeting of the Female Mission Society, the African Mission Society, of preaching a sermon for a collection to aid the funds of the Juvenile Cent Society, of witnessing the zeal

of the ladies to form an Education Society. * * * The fact, too, that little girls from six or seven to twelve or fourteen years old had formed a society to save from the purchases of little delicacies their mites to assist the glorious object of giving the knowledge of the Gospel to all the world, and that their lively example was producing something similar among the little boys, could not fail to awaken emotions peculiarly delightful and anticipations the most lively and interesting."

An Old Enemy.—Of much interest also is a letter from Ann Hasseltine Judson, writing when on a visit to this country in 1823 to the Richmond Society, which she calls the Female Judson Society, its name having probably been changed in honor of Judson and his wife. Times pass, manners change, but arguments long survive. From the long past the old plaint, "We have heathen enough at home," steps out still strong and unashamed. Mrs. Judson meets this old enemy valiantly. The weapons she forged will fit the hands of all who must meet it nearly a century later, and are commended for their keen edge:

Mrs. Judson's Letter.

Washington, April 26, 1823.

Dear Sisters in Christ:

Your affectionate letter, together with your contribution in aid of Female schools in Burmah, was received on my second arrival in this city. On my

own account and in behalf of the ignorant females in the East, allow me to express my thanks, and to assure you how much encouragement I derive from circumstances like the present, because I am convinced that when American females are induced to contribute of their worldly substance to enlighten their own sex on the other side of the world, their prayers and their influence also are joined.

A Popular Objection.—The popular objection to foreign missions at the present day—that we have heathen enough at home, why should we send our money and our missionaries out of the country?—we may be sure is made from the most parsimonious, the most selfish motives. They hide their want of benevolence and Christian feeling under this cloak, and thus throw all their influence into the scale of the grand adversary.

An Appeal to Women for Women.—But did our divine Redeemer in his last communication to his loved apostles say, convert first all the Jewish nation and then go into all the world? Had this been his final command, instead of that most extensive and benevolent one which even at the present day is binding on every real disciple, where had we now been? What would have been our knowledge of the word of God, of his commands and of our obligations to each other? What indeed now would be the state of our country? Altars and temples would be visible, human sacrifices would everywhere meet the eyes, and the whole moral state of our country

present the appearance now exhibited in the empire of Burmah, and in the other heathen nations. Had the commands of our Savior been limited, as many professed Christians seem to desire, what would now be the situation of our own sex? What was our situation, and in what light were we viewed when Augustine, the first Christian missionary, visited the shores of our ancestors? Were we not then as Eastern females now are—the servants, the slaves of the other sex, and viewed by them as almost destitute of intellect, and little superior to the brute creation?

If, my beloved sisters, this change in the situation and circumstances of our sex has been effected through the instrumentality of the gospel, how great should be our efforts to enlighten those who are still degraded? Had our cases been reversed, had Burmah females been raised from their degradation, instructed, enlightened and converted, while we were left in our native darkness, should we thank those Burmah Christians who would say "Why should we send our money and our necessaries to the continent of America, when we have so many heathen in our own country?"

Let us obey the commands of Christ, and beware of the suggestion of him who still desires universal sway in those heathen lands, unenlightened by gospel rays.

The New Testament is nearly completed in the Burmah language, and females must remain ig-

norant of its blessed contents while unacquainted with letters. To remove this difficulty and to enable them to read with their own eyes the truths God has communicated to fallen man, is the object in the formation of these societies.

May your Society prosper and increase; may your prayers be constant and effectual; may your hearts ere long be gladdened by the intelligence that your bounty was not bestowed in vain.

A Hope of Meeting.—While on the ocean, which will soon divide us, and when arrived in that country so far distant, let my name be mentioned in your prayers, social and private, and when our work on earth is done, may we meet in our Heavenly Father's house many heathen souls rescued through our united exertions.

Most affectionately your sister in Christ,

ANN H. JUDSON.

To the Female Judson Society of Richmond.

Prosperity and Increase.—Changing a few old-fashioned phrases and striking out from the picture of India, human sacrifices, which by the continued efforts of the missionary were prohibited not many years later, Mrs. Judson's letter might bear the date of our day. It closes as all missionaries have closed their letters since the days of Paul, with a request for the prayers of Christian people.

Her prayer that the society which had aided her work might prosper and increase was answered.

It had so won favor that in 1834 it was commended to the Dover Association by the Church as "increasing in efforts," and two years later it sent a delegate to the General Convention, having raised more than three hundred dollars the year previous.

Another Link in the Chain.—There is yet another link in this chain of influences set on foot by the organization of the Richmond Society. The leaflet sent by Mrs. Thornton to Mrs. Cobb was a living seed. Five years later (July 3, 1819) several ladies of Clark County, Georgia, assembled at Trail Creek and organized the Female Mite Society of Athens and Vicinity. Mrs. Cobb and Mrs. Thornton were responsible for its organization, its constitutions, found in the same treasure-trove which held that of the Fredericksburg Society, being in the handwriting of Mrs. Thornton, who had moved to Georgia in that year. Though the constitution modestly names a membership fee of "at least fifty-two cents a year," so great was the interest and enthusiasm that the next spring it sent to Philadelphia a hundred and eight dollars. The receipt reads:

$108. Received of Mrs. N. L. Jackson in behalf of the "Female Mite Society of Athens and Vicinity." One hundred and eight dollars to be handed to the Rev. Mr. Mercer, who will transmit it to the general Treasury of the Baptist Board of Foreign Missions at Philadelphia.

ADIEL SHERWOOD.

Athens, 13 March, 1820.

Mention has been made of the Missionary Society composed of members of different churches who were feeling their way to state-wide missionary organizations.

One of these was the Philanthropic Baptist Missionary Society of North Carolina, organized in 1805, of which we have already spoken. The same year the Chowan Baptist Missionary Society of this state was organized. Another North Carolina society—it may be the reorganized Philanthropic Society, since its name still holds the thought of home as well as foreign missions—was the North Carolina Baptist Society for Foreign and Domestic Missions. Here the work the women had doubtless been doing in connection with former societies comes out plainly. The minutes, dating from 1816, state that "the letters directed to be prepared for the Female Societies, having been read and approved, it was ordered that Bro. McAllister be the bearer of one to the Female Baptist Missionary Society, near Fayetteville, and Bro. Campbell convey the other to the Hyco Female Cent Society."

The Society near Fayetteville reported ninety-eight dollars and thirty-eight and one-half cents, showing the desire, which has been a characteristic of the treasurers of Missionaries Societies ever since, to have their reports correct to the last half-cent.

The minutes of the third, fourth and fifth annual meeting of the Hyco Female Cent Society are

printed separately, carrying the organization and history of this society back to the time of the very earliest Woman's Missionary Societies. Here again in the itemized treasurer's reports appear the same care, for she does not forget to enter among the givers "Negro Amey, nine cents."

Raleigh Children and Some Other Societies.—Nor is this all. In the same report of 1818 in which Mr. Rice gave the account of the missionary zeal in Richmond, he adds, after his account of the zeal of the girls having stirred up the boys: "In Raleigh, it is probable a similar little ladies' Cent or Mite Society may ere this have been instituted." He goes on to enumerate other Virginia and North Carolina societies, "In Norfolk I am confident a Female Society will soon get into operation; probably has already. In Edenton, North Carolina, the ladies have an educational society, this besides the Mission Societies before existing in and about Norfolk, Virginia, and Edenton. In Alexandria has recently been organized a Female Mission Society and one in Washington City."

A Notable Country Society.—Side-by-side with the venerable objection which Mrs. Judson so wisely overthrows, stands another of age equal to the existence of woman's missionary efforts—"Societies are all right for the towns, but the women cannot carry them on in the country." Better than any trenchant blade of argument is the fact that they can live attested by the life and fruitful labors of

thousands of country societies. "Give the awility, they will find the ability." A society now nearing its centennial comes in proof of what such a society may accomplish. Between the Rappahannock and York rivers, in King and Queen County, Virginia, is a section which for a hundred years has been marked by culture, intelligence and high religious standards. In the fertile fields of this section stands the old Bruington Church, whose missionary contributions have sometimes reached a thousand dollars a year. Permeated from the early days of the last century with missionary zeal and having for its pastors such men as Dr. R. B. Semple, who in 1810 wrote the History of Virginia Baptists, and who was later the first president of the Baptist Convention of Virginia, it is little wonder that the women of the church early caught the missionary fire. It is established with almost entire certainty that a missionary society was organized as early as 1815. The church minutes of 1832 speak of it, and since that time the record is unbroken. Here again we meet the same terms, Directress and Vice-Directress, and we wonder if this society was not another link in the chain of Virginia societies contemplated by the Richmond and Fredericksburg organizations. Here again is the impress of Mrs. Judson, for in 1835 the society is called the Female Hasseltine Missionary Society. The annual meetings were and still remain notable occasions. For many years they were held on Easter Sunday.

An Annual Meeting.—One lingers with pleased thought on the picture of the quaintly but beautifully dressed ladies as they alighted from their conveyances on a beautiful April morning in 1835, lingered awhile in the church yard and then, settling their voluminous skirts and folding their mittened hands, composed themselves to hear the anniversary sermon preached by John Lewis Shuck. Four months later Mr. Shuck and his sweet young wife sailed for China, which they reached after a journey of one year. Mr. Shuck was the first Baptist missionary to China, while Mrs. Shuck was the first American woman who gave her life for the women of that land.

From this time the most notable preachers of the country—such men as Jeter, Broaddus and Poindexter—were glad to honor these annual occasions, and well were they rewarded by the patient enthusiasm of their hearers. The following record of the annual session in 1856 is especially commended to those societies who find an hour's session quite sufficient. The record runs: "After reports, Elder Kingsford delivered an appropriate address on missions; Elder William S. Fountain preached an inspiring sermon from Luke 19: 13, followed by Elder A. M. Poindexter in a very animated address on behalf of the heathen nations." All this without intermission!

A present member of this society modestly esti-

mates the amount given as $15,000, but this is doubtless less than the fact.

A Woman of Force.—Before turning from this interesting neighborhood, we can but stop to tell of Miss Priscilla Pollard, who inspired the women of a wide section with missionary zeal, in 1832-37 reorganizing the Bruington Society, organizing and acting as first president of the St. Stephens and Mattaponi Societies, and reorganizing the Society of Beulah Church.

"Miss Pollard was a resident of King and Queen County, and was a member of Mattaponi Church as early as 1833, as records show, and it is presumed was one of its constituting members in 1828. Little is known of her personality, but she must have been a woman of devout piety, with capacity to lead." Mattaponi Church possesses, and with much pride exhibits, a chair which was owned by her and occupied on business and official occasions. It is a plain framed, low chair with slatted seat, and bears on the back her initials, P. P., which might be interpreted Perfect President.

"Sometime prior to 1830 she was baptized by Dr. Semple, and doubtless from him received much missionary inspiration.

"At first the plans of the societies were very simple. They were working as well as contributing societies. They had but to see need, to bring their needles into play for its alleviation."

A Church from a Society.—Let us look at the

Society of Mattaponi, over which Miss Pollard so long presided. It was organized in 1837 and has had since that date an unbroken and honorable history. It early took the whole world into its views, putting home missions on the same footing as foreign. In 1842 it decided "to retain the right to bestow funds as may be deemed most expedient, whether for foreign missions, missions within the limits of the state, or any part of the American continent." Following this action, they sent funds to the Domestic Mission Board for Rev. Jesse Witt, of Texas, and later arranged for monthly preaching in needy sections in Gloucester and King William Counties. Out of the later work largely grew West Point Church, in King William County.

This Society has touched three great countries, for, while no missionary has gone out from it directly, the church claims W. B. Bagby, of Brazil, as a grandson, and Mrs. A. B. Rudd, of Mexico, and J. W. Hart, of Argentine, as grandchildren, their mothers having been among its members. So the impress of the Woman's Society passes to the third generation.

Fitting Out a Missionary.—The Ladies' Sewing Society of Beulah, organized in 1832 for Home and Foreign Missions, did not wait until it was itself well housed before it took the world into its thoughts. We will let one of the old members tell the story. "They met at private houses, because the old house of worship at Beulah was not com-

fortable in winter, being only a frame house without plastering, three windows with small panes of glass, and heated by an indifferent stove.

"When the day came for a meeting of the society the large old hair trunk, which held the goods to be cut out, was strapped to the president's carriage and taken to the home of the lady expecting them. All the members came early that a good day's work might be done.

"The husbands and fathers took pleasure in having their carriages hitched and sending their wives and daughters to the appointed place in care of their trusty drivers.

"Luther Rice shared largely in the gifts of this society, as he was at this time collecting for Judson in Burmah and later for Columbia College, Washington.

"This society helped J. Lewis Shuck in his education at the Seminary in Richmond (now Richmond College). After it was decided to send him to China, they gave him an outfit made of 'Virginia cloth.' When Mr. Shuck returned to this country from China it was announced in the 'Religious Herald, that 'Mr. Shuck, accompanied by a native Chinese, would preach on certain days at Beulah, Sharon, St. Stephens, and other churches in this part of Virginia.' What an excitement was created by having a preacher, who had been in that far Eastern country and had brought a live Chinaman home with him!

"Crowds came as if to a circus, and when the speech of the Chinese convert was interpreted by Mr. Shuck, the brethren seemed surprised that his faith and his religion were just like their own."

"In its first twenty-four years, or before the war, this society had contributed $4,520.00 to misisons.

An African Andrew Broaddus.—"Nor was the woman's work all. Though it belongs to a later date, we must tell her how the Beulah Church in 1847 organized a Juvenile Society. It had been stated in the 'Mission Journal' that a native African boy could be educated for $12.00 a year. This society promised to educate one. They had the privilege of naming him, and called him for their old pastor, Andrew Broadus."

Early Boxes.—Doubtless most of us have forgotten that the time was when the idea prevailed that one of the necessities for spreading American religion was American clothing. The record of a Kentucky society brings this to mind. The Bethel Female Society, organized in 1822, near Hopkinsville, Ky., though it consisted of only 24 members, sent a valuable box of clothing of their own manufacture to the Carey station in India. The box did not arrive in less than twelve months, and nearly eighteen months elapsed before they heard of its arrival. Other boxes were sent to the "Valley Towns," the Indian settlements in North Carolina, but the great distance and slowness of receipt and acknowledgment were very discouraging. A plea was presented

for some form of organization by which clothing prepared by all the societies might be gathered at a certain time of the year and sent by a trusty person. In this way, says the letter, making this proposition "the number of Female Societies contributing clothing might be greatly enlarged."

Helping Oncken.—The records of a society composed of women in the vicinity of Mt. Moriah Church, South Carolina, have been preserved from 1833 to 1840, and show very interestingly the broad sympathy of its members. While the contributions were not large, the objects among which they were divided make a record of enterprises near the hearts of the Baptist of that day. Burman missions stand side by side with the education of pious young men in the Furman Academy, four dollars to aid the Baptist Tract Society in erecting a building in Philadelphia and translations of the Scriptures by the American and Foreign Bible Society. In 1840 the entire collection was voted to help "Brother Oncken." This last contribution links this society with the work of the Baptist Apostle to Northern Europe.

Contribution With Representation.—Contribution without representation, however, formed no part of the plan or thought either of these societies or the conventions of their states.

Baptists are democratic by belief and by practice, and, indeed, the Baptist church may well be called the most democratic organization on earth. If any

fears that women through contributing to missions "might overstep their sphere" were entertained, fears that years later rose like thunder clouds eager to blot out their entire effort, no hint of them come to us. The Moriah Society annually sent its delegates to the South Carolina Convention, organized in 1821. In the first annual session of the North Carolina Baptist Convention (1831) the Female Benevolent Society of Raleigh, where the women had never lost the missionary spirit found there in the early days of Luther Rice's visits, and the societies of Bethel and Cape Fear, were represented by three of the thirty-seven delegates. First in the list of delegates stands the name of Patrick W. Dowd, the representative of the Raleigh Society and the president of the convention!

Seven Alabama Societies.—Seven Alabama societies played a decisive part in the organization of the Alabama Convention in 1823. It was on this wise. The anti-misisonary spirit was strong. A call was issued for a meeting looking to a Baptist State organization—"If this meeting meant anything it meant missions." Every effort was made by a few leading spirits to gather a large body of delegates. When the day appointed arrived there were but twenty. "Confidence became stiffened" when it was ascertained that half of these came from seven Women's Missionary Societies. Their name should hold a high place in Alabama history. They were Bethel, Jonesboro, Salem (Green County), Clai-

borne, Elyton, Roupe's Valley and Greensboro. The range of gifts reported was from a watch and chain given by one member to "two pairs of socks made by her own hands" from a member of the Ladies' Society of Monticello.

More influential, however, in the state organization than even the societies of Alabama was the work of a little group of women who probably did not call themselves a society.

Prayer and Pains in Arkansas.—"In the spring of 1828 some two or three pious and cross-bearing old sisters living in Lawrence County, Arkansas, on Spring River, got together and talked over the destitute condition of the county, there being no Baptist preacher in all the state known to them. They had heard of Rev. David Orr, of Missouri. After prayerful deliberation, they wrote him to come to their relief. He took their letter before the church, and asked that they allow him to go to this destitute field. They remonstrated, but he said, 'All the sympathies of my soul appeared to be aroused in favor of the destitute in Arkansas, and all their remonstrances were ineffectual. In a few days, I started for the territory.' The success of Bro. Orr was wonderful, and led in a few years to the organization of Spring River Association, and a little later to the formation of Rocky Bayou Association."

A Piano for Missions.—Time went on, churches and associations grew as the result of these women's efforts. Then into the heart of Mrs. George

Ann Bledsoe came a great desire that Arkansas Baptists might meet in a state convention to forward missions. The organization which resulted in 1847 was largely due to her interest and efforts. But she was not allowed to be present. She had gone to a better country. Her cherished hope was not forgotten in her last hours. To the convention to be formed she left its first legacy. It was her piano, a rare possession in those days. This was to be sold and the proceeds given to missions.

A Commendation.—Time would fail to tell of the Ebenezer Female Missionary Society (1816); the Cheraw Hill Female Mite Society (1817); Statesburg (1818); Welch Neck Juvenile Female Society (1820)—all of South Carolina; Flat Rock, North Carolina (1823); the Armstrong Society at Columbus, Miss. (1823), and the Brandon Society of Mississippi (1837). By 1840, societies of Southern Baptist women had greatly multiplied, and were an important and recognized part of mission work. Their liberality was so notable that it was specially commended in the reports of the Triennial Convention.

Hunting in Garrets.—To trace the history of each society further would be impossible. A list of the earliest societies which have come to our knowledge will be found in the appendix of this volume. Again in the interest of history and for the inspiration of those who would tread in the steps of worthy foremothers, it is urged that old records be hunted up and preserved. Doubtless other garrets and many

another dusty sole leather trunk holds historic records waiting to reward the seekers.

The Greatest Mission Work.—Before we leave the mission work of women before and during the thirty-one years when Southern Baptists formed a part of the Triennial Convention and while the old regime of Southern life, of which the Southern girl of 1830 sang so happily, prevailed, we must not fail to speak of the greatest mission work ever done by any class of American women—the work of Southern women among their slaves. How the slaves came to this country at its earliest beginnings, and were found in both North and South, the justice, or commercial advantages or disadvantages of this "institution" form no part of the story we are relating. The deep concern of the master and mistress for the religious training of the slaves under their care, and the Christianizing of this race is a history yet to be written. Here it is only slightly sketched, as part of the background which throws the character of the work and workers of a later day into just proportions and relief, while it honors the piety and patience of the Christian men and women of that day.

The First Missionaries to the Colored People. Who were the first missionaries to the colored peo-

. . . . . .

All historic records of Mission Societies entrusted to the Union will be carefully preserved in the historical file at its headquarters, 15 West Franklin Street, Baltimore, Md.

ple, was being discussed in a convention of Southern white men, when a negro who was seated in the rear of the building rose and said, "With your permission, I will tell you who were the first missionaries to the negroes. They were their white mistresses." He was right.

The interest in the conversion of the negroes antidates any form of missionary society. Southern Christians could never be justly taunted with sending "blankets and top-boots to the Hottentots" while neglecting the religious training of the black race at home.

The First Day at Church.—Going to church for the first time is always a great event for the small person who experiences it. Little wonder then that nearly eighty years afterward, its vivid memories were set down by Mrs. E. Y. Tupper, of Charleston, S. C., the mother of Dr. H. A. Tupper, for years secretary of the Foreign Mission Board, in a paper written for her children, entitled "The Recollections of a Very Long Life," from which we have quoted before. The picture she gives of the church that memorable day will stand, as far as instruction of the negroes is concerned, for many another.

"I remember the first Sabbath I went to church. I was not four years old; that was in 1804. Never can I forget my astonishment when I saw in a high pulpit Dr. Furman in a black gown and white bands. I knew him personally and intimately; he

was a familiar visitor at our happy home. The next cause of surprise to me was the concourse of negroes who had assembled and filled the north gallery to overflowing. And then, when Dr. Furman lined out the hymns and the choir (seated round the font) commenced some familiar old-fashioned tunes and the gallery burst forth, it appeared to me like thunder."

Colored Sunday-Schools.—Famous as this church has been in its influence among the white people of Charleston, its historian tells us that it was still more successful in gathering in the black people. Not only were they attendants on the church services, but there was a Sunday-school for them, presided over by a white superintendent and teachers. Such Sunday-schools were to be found all over the South.

An Old Church Record.—Closely and carefully written are a few pages of the record of the First Church of Nashville, Tenn., dating back to 1820, which, snatched from the fire by some hand before it was too late, bear the marks of the flame upon them. Here again and again the reception and needs of the colored members are mentioned. Some of the entries are: "Second Lord's Day in Sept., 1820. Received as members Ceaser and Juno, Servants of Mrs. Beck." "Saturday before the 4th Lord's Day, December, 1820. Discussed arrangements for the colored members and the subject laid over for consideration at the next meeting."

"Saturday before the 4th Lord's Day in May, 1821, received by letter Phillis, a blind woman of color."

"The Church Conference on the 2nd Lord's Day in June, 1821, having heard the report * * * proceeded to the choice of a Pastor." The names of those at this conference are recorded. Among them, the Colored Brethren, Ceasar, Henry Tait, Cyrus, Buck, Ephraim, and colored sisters, Mary Tait and Olly."

In 1828 the membership was 101 white and 117 colored.

A Famous African Church.—Out of such churches grew the first colored churches in the larger cities. Famous among these is the First African Baptist Church of Richmond, organized in 1849, "the colored element" of the white church being so large "that only a part could be furnished with sittings." To this church belonged that noted colored man, Lott Carey, who, like the other and more famous Carey, was also the pioneer in a great mission field—being the first Baptist missionary from America to the African continent. He was sent out by the society formed in 1815 among the colored members. This was organized by William and James Crane, the earnest friends of the colored people, one being for many years the president and the other the secretary. Specially did James Crane, the secretary, love to represent this humble society in public anniversaries, associations and conven-

tions. He was their special delegate to the Triennial Convention of 1832, held in the city of New York.

Black Stars.—In the religious instruction of the negroes the women took a most active part. The mistress was slave to the demands of the plantation. She superintended the manufacturing and making of the clothing. She cared for the sick, she was religious advisor and friend to a family sometimes numbering more than a hundred.

Recalling now with joy the Christian teaching given to her black dependants, one writes: "I shall have some black stars in my crown."

Space will not allow mention of other similar testimonies which come to us and which can be heard from the lips of hundreds of old ladies who took part in this work. The picture of these gentle Priscillas instructing their black dependants, patiently and persistently putting before them a living pattern in word and deed, may well stimulate their daughters and granddaughters to like hand-to-hand endeavors for those who still need to be taught the way of life more perfectly. To thousands like these, and the Christian masters whom they aided, we owe it that these millions of black people came to the day of their freedom a Christianized people. Imagination faints before the thought of what would have been, had it been otherwise.

Here are some recollections from the life of long

ago given by Southern Baptist women who recall this work in their early days. First is a picture of home life in Virginia:

Sunday Afternoons.—"My mother had four young colored girls who were learning to be seamstresses at our home, and she gave each of them a Bible, and taught them to read in it. I frequently spent my Sunday afternoons in teaching Bible verses and the Catechism. My brother, Rev. C. Manly, D. D., began preaching to the colored people at the Baptist Church in Tuscaloosa, Ala., while he was still a student at the University of Alabama."

The Union Catechism.—A dear old lady, a relative of one of America's greatest poets, who is now past eighty, looking far back into the past, writes: "Our plantation was situated in Warren County, Mississippi, near Vicksburg. My family owned hundreds of slaves, all of which we housed and clothed in a comfortable manner. It was our delight to see that they were well cared for. Not only this, but we had a spiritual joy in looking after their spiritual life. It was my custom to gather the small house negroes around me and teach them the Union Catechism. When the minister visited us we always called in the house servants. We had a large arbor on our plantation, in which the negroes worshiped. Among the slaves were negro preachers, who would preach to them. Besides, the white preachers of the community would preach to them. Not only did we have services for our negroes on the plantation, but

many of them went with us to our churches and were members, and were served with sacrament."

The Children on the Black Bench.—Another mother in Israel recalls how "About sixty years ago, when I was quite a child, I used to go to the protracted meetings held by the colored people in my native city, Norfolk, Va. They were not allowed as slaves to hold night meetings, but when the kitchen and house work were done, they went, in great crowds, to their meeting houses in the afternoon. When the white pastor had finished his sermon the service would be turned over to the colored brethren, and, for an hour or more they would gather around the "mourners," praying with them, and giving them instruction. The little white children would sit decorously, at the back of the house, intensely interested. The colored people who desired it were allowed membership in the white churches, and were assigned to special seats during the service."

Nearing the Half-Century.—Thus the first half of the last century drew near its close. Wonderful changes had come in the world of knowledge and commerce. In religious thought missions included the world, though as yet vast regions had never been pressed by the foot of the messenger of the gospel. Here and there a mountain top caught a faint ray of light, but the far-reaching valleys lay in unbroken darkness.

FOR THE MISSION STUDY CLASS.

AIM.—To show that the growth of the Church is inseparably connected with efforts for others; to follow the mission work of Southern Baptist women during the first half of the nineteenth century.

BIBLE READING.—*General Topic—Christ's Mission to Women.* Study 1. *To Elevate the Home*:—His coming exalts a woman—Luke 1: 28. Causes two women to prophesy—Luke 1: 45-48. He is cradled and watched by a woman—Luke 2: 12, 16. Is heralded by a woman—Luke 2: 48-49. Is obedient to a woman—Luke 2: 51.

PERSONAL THOUGHT.—Like Mary, I need to ponder long and earnestly the meaning of Christ's coming and my personal responsibility for the fulfilment of His mission. Do I help or hinder?

SUGGESTED CHART.—Baptist growth in the United States, 1800, 200,000; 1913, 5,529,573.

A parallelogram containing twenty-eight equal squares, each representing 200,000. The center square dark; the others white. Write below—"God alone giveth the increase."

PARALLEL READING.—Southern Baptist Foreign Missions, pages 9-29; Morning Hour of American Baptist Missions, 125-145, 309-410; Western Women in Eastern Lands, 3-19; The Upward Path, Chapters 1, 2 and 7; The Missionary Work of Southern Baptist Convention, Chapter 14; The Home Mission Task, Chapter 7.

CHAPTER II.

IN THE SHADOW.

1845—1888.

In the years since 1830, woman's thoughts and outlook have changed. The Southern Girl, whom we heard singing so carelessly, has become a woman. Time has traced lines of thought which add rather than detract from her fair face. Fierce discussions about the life which seems so beautiful to her have arisen. Since to her this is the land of all others, and the way of life the most desirable, to know that it is called into question raises feelings of resentment.

Burdened now with the care of a great plantation household, as her mother before her had been, she sees no way to lighten these burdens, no solution to the questions which other parts of the country are beginning to ask. Fastened upon her ancestors, almost without will of their own, she sees no relief for the situation should it be desired.

The world is beginning to change in many ways. Steamboats from experiments have become profitable means of communication and transportation. Railroads have begun to reach out from the larger cities. Handlooms, of patterns not unlike those of the time of Solomon, are being replaced by ma-

Margaret Home, Greenville, S. C.
Headquarters W. M. U., Baltimore, Md
W. M. U. Training School, Louisville, Ky.

chinery. Those who imagine are asking if there are not yet farther, undreamed reaches before them.

Day Dreams.—Changes are coming, too, in the demands for the education of women. Some are beginning to claim that for them also is the wisdom stored in languages long dead, and for them, too, the wonders of science. Her own girls, thinks the woman, should add to all the housewifely lore of their mother and grandmothers these wider realms of knowledge. Tennyson will voice the hope of many another woman when a little later he sings that woman should

> "Learn and be
> All that not harms distinctive womanhood
> . . . . . .
> Till at the last she set herself to man
> Like perfect music unto noble words,
> . . . . . .
> Self-reverent each and reverencing each
> Distinct in individualities."

Upon equal footing she believes they should bless the wider world. Little does she dream of the fiery ordeal of war through which her daughters are to pass, burning up the old way of life and leaving only ashes out of which must slowly grow a new order.

The Baptist School Girl.—When the day begins to break, be it ever so faintly, many turn to the

light, with eyes of hope, though sunrise is yet far away. Who saw the first promise of light is often an unanswerable and fruitless inquiry. So it is with the beginning of higher education for women. It is claimed that Judson College, Marion, Ala., is the oldest Baptist college for girls in the world, and "the oldest college for girls in the South having an unbroken record of work." Its very name suggests the link between education and missions. It was named for Ann Hasseltine Judson, who was called by her husband "that incomparable woman." Founded in 1838, it began work on January 7, 1839, with nine pupils. But day stood on tip-toe, and the school grew rapidly, meeting with great favor. A missionary society was founded almost as soon as the school, and was called the Ann Hasseltine Missionary Society. From this school and society began at once to flow missionary influences which were felt in churches far and near. In its seventy-five years it has given nine daughters to Foreign Missions and had under its care the daughters of a number of foreign workers.

Bessie Tift College, successor to Monroe College, organized in 1847, which followed probably a still older school, Hollins College (1842), Richmond Woman's College (1854), Greenville College (1854), and a number of later organizations were centers of missionary training.

An Endowed Society.—The Missionary Society of Richmond Female Institute deserves special men-

tion from the unique fact that it came into existence as an endowed organization. A thousand dollars was given it to be in perpetual trust, the interest to be used for the purchase of mission books and magazines. Since the Civil War this fund has been in the hands of the Foreign Mission Board, which pays the interest with unfailing regularity. Thus early the wise founder of one society realized, what many have not yet learned, that missionary fires cannot burn without missionary fuel. This society is appropriately named in honor of its founders—the Gwathmey Memorial Missionary Society.

The Lone Star.—While the older states were growing in mission outreach, a lone star was rising in the far Southwest, and forces were gathering which were to culminate in creating the "Empire State" of Texas. Missions in this vast territory link themselves with Marion, Ala., the home of Judson College.

"Before 1830 only a few colonies of white people had settled in the country. Texas was under Spanish rule, and Roman Catholic priests were in position to forbid Protestant service. Baptist histories record a few Baptist sermons preached during this early period. Only in private homes or secluded places could the people meet for any kind of religious worship.

A Woman Who Made History.—"We hear of prayer meetings held by a few women near Nacogdoches as far back as 1832. Hiding in a thicket, in

fear of savage foes, they lifted their hearts to the refuge of the helpless of the earth, and vowed to serve Him in prosperity as well as in adversity. This promise was kept, and cottage prayer meetings started in the home of one of the party, Mrs. Massie Millard, and extended to others as the little settlement grew. In 1835 there came to this little town a woman who made history for the Baptist cause, Mrs. Annette Bledsoe, sister of Margaret Lea, who afterward married General Sam Houston. She was very young, just married, with, as she expressed it, a passion for souls. Educated in Marion, Ala., she knew French, and now studied Spanish, as she found she would need it to reach the women and children. The Domestic Board gave her tracts and testaments, and she began, among those ignorant Mexican women, the first women's mission work in the state. Texas was yet a part of Mexico, so the work had to be done very quietly, and with little outward result for a long time. However, a Sunday-school was established, and many Mexican women, too timid to brave the storm of opposition that would have followed an open alignment with the Protestant faith, yet turned to the Savior of the world, and whispered the faith of God to their little children. This early society of brave and devoted women grew to thirty-five, with Mrs. Bledsoe as their leader. After Texas became a republic, and the Baptist Church at Nacogdoches could meet openly, the work grew faster, and in 1839 we find

that there were sixty-five women in this society, sewing for the poor, working in the Sunday-school, and holding meetings with the Mexican women.

The Door to a Wide Field.—"Soon after this 'God opened a door to her,' as she says, and she left Nacogdoches, and went West and South. Everywhere she found work to do, and did it with her whole heart. At San Filipe she stopped to get literature from the famous first Sunday-school in Texas, and, well supplied by Dr. Pilgrim, went up the Brazos. At Washington the first Baptist church organized in Texas was already more than ten years old, and she joined with the women of that church in extending their work into the outlying districts. There were Catholic churches all round them, and much opposition and persecution; nevertheless, in 1841, Mrs. Bledsoe was one of the organizers of a second Baptist church in the eastern part of Washington County. This was the church at Independence, and from that time this church became a central point from which radiated much of the educational and missionary work of the Baptists of the State. The work of the women was always the same—prayer meetings, sewing societies, getting into close touch with new women as they moved into the county, and setting them in turn to work among the Mexicans and Indians. There was a kind of 'Book Depository' at Washington, started by Dr. Z. N. Morrell, and testaments and Baptist literature could be obtained there. There, too, at

the old Providence Church, organized in 1829, were many faithful women who were working and praying for the establishment of Baptist schools. In 1841 Mrs. Bledsoe's sister, Margaret, married General Houston, and they with her mother and brother came to Washington County, where they joined with Baylor, Creath, Tryon, Huckins, and the German Baptists, Wedemeyer, Keifer and Gronds, together with many others, in keeping up a central work at Independence, until the Education Society was formed, the State Convention organized, and Baylor University founded. This was in 1845. The charter granted to Baylor University was granted by the Republic of Texas. About this time Mrs. Bledsoe lost her husband and returned to her old home in Marion, Ala., for a course of study.

A Growing Power.—"She returned in a year or two, and traveled over a large part of Texas as an independent misisonary worker. She liked to call herself a Sunday-school missionary, and indeed her work remained exclusively among the women and children. She is said to have organized in twenty-five localities during this period. We hear of help provided for young ministers at Baylor University, and of meetings held all over Washington County. She grew in power and influence, and aroused such enthusiasm that it is said the women shouted and the children cried. For years she traveled all over the Union association organizing, encouraging and aiding the work of the women, and in her unselfish

enthusiasm giving the impetus to that mother association that is felt today."

The Southern Baptist Convention.—In the years in which Texas was thus forging its way first to independence and then to statehood in the Union, Baptist hearts were stirred by a sad disagreement. Eighteen-forty-eight, the year which saw Texas come into the Union, saw also the disruption of the Triennial Convention, which for thirty-one years had held the Baptists of the United States together in one missionary body. In these years Southern Baptists had contributed through it $212,000.00 to Foreign Missions.

The history of this division has been written elsewhere, and need not be rehearsed here. Since, however, the Woman's Missionary Union is a part of the Southern Baptist Convention, and its history is ours, a glance at these days of separation from the old organization and the early growth of the new, cannot be without interest.

Clouds had been gathering slowly but surely. In the two previous sessions of the Triennial Convention "slavery and anti-slavery men began to draw off on different sides." The "noble on both sides endeavored to meet this" by resolutions looking to peace. But it was useless. The breach grew rapidly wider. The result was a desire on the part of both North and South to organize into separate bodies. At the call of the Board of Managers of the Virginia Foreign Missionary Society there assembled

in Augusta, Ga., May 8, 1845, three hundred and twenty-eight delegates from Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama. Louisiana, Kentucky, and the District of Columbia.

New Life from the Old.—Never did the history and purpose of the old Triennial Convention seem dearer. For five days they sat in session. "Entire unanimity marked all deliberations of the body." A committee of four prepared an address from the Southern Baptist Convention:

"To the Brethren in the United States; to the congregations connected with the respective churches; and to all candid men."

A picture of the four chosen for the spokesmen of the Southern point of view has been preserved for us.

"Dr. W. B. Johnson was the embodiment of accuracy, particularity and courtesy; Dr. T. Curtis was perhaps the most learned and intellectual man of the Convention, being, too, of impartial judgment, as an Englishman recently from the shores of his slave-hating country; Dr. Richard Fuller had been an eminent lawyer and was then in the flood-tide of his fame for incomparable eloquence; Dr. C. D. Mallary was pre-eminently the St. John of the Convention, and of the Baptist denomination of the South." The constitution adopted was in all essential points the same as that under which the old Triennial Convention had worked. The new

organization carried on the history and purpose of the old in many ways.

A Famous Phrase.—A man and a phrase stand as living links between the organization of 1814 and 1845. The man was William Bullien Johnson, who, as a young man of thirty-two years, bore the long fatigues of the journey from Georgia to be sole representative of that state at the organization of the Triennial Convention in Philadelphia in 1814. He went, however, as president of the Savannah Baptist Foreign Mission Society, for which in 1813 he had written an appeal in which for the first time appears the famous phrase, "a plan by which the energies of the whole Baptist denomination throughout America may be elicited, combined, and directed" for the propagation of the gospel. This phrase went into the constitution of the Triennial Convention. Year after year Dr. Johnson gave himself unreservedly to making it a reality through that Triennial Convention, of which he was the last president from the South, and a worthy successor to Dr. Furman, of South Carolina, its first president. He was the first president of the Southern Baptist Convention, and he who will may read today his famous phrase, which still stands in the constitution under which we serve. Nor can it die. He who wrote it lived "until eighty winters had spread their silver on his head," closing in his home in South Carolina in 1862 a life of great service, well done. But the hope expressed in his phrase has

not yet been fulfilled. To "elicit, combine, and direct" all Southern Baptist men and women for active service for the propagation of the gospel still stands the great, unfinished task of the Convention and the Woman's Missionary Union.

A New Order.—With the withdrawal of Southern Baptists, the old Triennial Convention ceased to exist. The Northern Baptists deemed that their mission work could be carried on more successfully by dividing Home and Foreign Missions. Their work was thereafter conducted under two societies, the American Baptist Home Mission Society, organized in 1832, and the American Baptist Union, organized in 1845. This form of work was continued until 1906, when the societies re-united in the Northern Baptist Convention. While the Northern Baptists thus divided their work for missions in our own and other lands, our Southern Baptist Convention came into being with two boards—a Board of Managers for Foreign Missions, to be located in Richmond, Virginia, and a Board of Domestic Missions, to be located in Marion, Alabama.

A Great Harvest.—The seed planted and watered by the Triennial Convention was scattered, not lost.

In 1905 a body representing the five million Baptists of the United States, together with the Baptists of Canada, was organized, each great body of Baptists uniting, working under its own organization, but joined in heart, in purpose, and in prayer for the salvation of the whole world. Farther than

this, this great body in the same year united with the Baptists of the world in the Baptist World Alliance.

Days of Beginning.—There was no prophet to foresee this day in 1845. With much enthusiasm, however, the Southern Baptist Convention began its work. In this enthusiasm the multiplying woman's missionary societies fully participated.

During the thirty-one years of united work, the foreign missions of American Baptists had prospered. The report of 1846 showed that they had gathered more than five thousand into their churches on foreign fields, six hundred and four of whom had been baptized the year previous. Receipts were something over a hundred thousand dollars.

Since this work had largely centered around the heroic figure of Dr. Judson, it was natural that the greater part of it should be in Burmah. While the Northern Baptists have since added missions in many other lands, Burmah and India have remained their chief mission, in which they have had wonderful success.

John Lewis Shuck, the beneficiary of the Beulah Society, not only for his education, but for his outfit, sailed, with his wife, for China, September 22, 1835, to begin Baptist mission work in that great country. They reached Macao just a year later. Mrs. Shuck died in 1844. At the beginning of the Southern Baptist Convention (1845), Mr. Shuck and

Mr. Issachar Jacob Roberts, of Tennessee, became our first missionaries, and China our first foreign field. Beginning thus early, this, the greatest mission field of the world, has been the one to which the largest number of our missionaries have been sent, though other countries were soon embraced in our mission endeavor. For these reasons Southern Baptists, since the dissolution of the Triennial Convention, have not had missions in Burmah or India.

A Visit from Judson.—The next year (1846) the new Convention met in Richmond, and Judson was an honored guest. It was his last visit to this country. His wonderful life was nearing its close. He, more than any other man, embodied the thought of foreign missions. To think of him was to see behind him the unconverted millions of Burmah. The first president of our Foreign Mission Board, the eloquent pulpit orator, Dr. J. B. Jeter, tall and majestic, welcomed him in behalf of the Convention. Higher and higher grew the flights of feeling, more and more tender the expressions of love and esteem until the closing paragraph.

"Brother Judson," he said, "we have marked your labors, have sympathized in your various sufferings, have shed many a tear at the foot of the 'Hopia-tree,' have gone, in fancy, on mournful pilgrimage to the rocky island of St. Helena, have rejoiced in your successes and the successes of your devoted associates, and have long and fervently wished to

see your face in the flesh. This privilege we now enjoy. Welcome, twice welcome, are you, my brother, to our city—our churches—our bosoms. I speak as the representative of Southern Baptists. We love you for the truth's sake and for your labors in the cause of Christ. We honor you as the Father of American missions."

Thus passed this great leader whose inspiration lingers.

Expansion.—Rapidly our foreign work expanded. We cannot trace it year by year, but in the first eighteen years—1845-1861—twenty-two missionaries, "most of whom were married," had gone to China. The Yoruba missions on the west coast of Africa had been opened in 1849 and sixteen missionaries appointed. A mission had been begun in Brazil, but for a number of reasons, given up. Missions in the newly opened country of Japan had been determined upon and four missionaries appointed, two of whom were prevented from going by the Civil War, and two of whom, on their way hither met an unknown death at sea. The Liberian Mission, which had its beginnings in Richmond in 1815, was maintained, having twenty-four stations, 1,200 church members, and seven hundred pupils in school. That the need of maintaining their own missions was calling out larger effort and the work had multiplied by division, is evinced by the fact that in these eighteen years twice as much was

given as in the thirty-one years with the Triennial Convention.

Such is the "dry" statement of a period full of tremendous questions at home and full of stories of heroic daring abroad. Some glimpses of the lives of the heroines of these pioneer times in heathen lands are promised later.

An Experiment.—One daring adventure into a new order of mission endeavor must be mentioned. When Judson was asked if he could use single women in mission work in Burmah he had replied quickly, "Yes, a shipload." But the shipload had not come. Some single women had asked to be sent, but sternly refused. In effect, they were told, like Carey, "to sit down." If God wanted them on mission fields He would send them a husband who would take them as helpmates. It was a daring thing for a woman to go alone where all the way was to be made. But Miss Harriet A. Baker, of Powhatan County, Virginia, dared, and was appointed in 1849. The Board apologetically stated in its next report that "Sister Harriet Baker has gone to this position for the purpose of attempting the establishment of a school for female children. This is an experiment, the beneficial influence of which remains to be tested." Soon after her arrival Mr. Shuck wrote: "Our mission passed a resolution authorizing her to commence a female boarding school on a small scale, but with a view of its gradual enlargement. The general opinion among

missionaries seems to be that when a mission has a boarding school for one sex, there should be in the same mission a similar school for the other sex. This is especially desirable in view of future matrimonial connections." Before we smile at this frank avowal of matrimonial intentions, we must remember the tragedy, still daily enacted in China, when a Christian girl is compelled to marry into a heathen home, or a Christian man to take a heathen wife. The experiment of sending out a single woman in this particular case did not prove a success. Miss Baker was compelled to return in 1853 on account of ill health, and for some years the Board was opposed to sending unmarried women.

Work at Home.—While the work abroad was expanding, the work of the Domestic Mission Board was being carried on among the white people, the negroes and the Indians. Six missionaries were under appointment in the second year of the Convention. These six grew into fifty-seven in the next three years. They were doing valiant work in Florida, Texas and Louisiana. One reports himself as the only ordained minister in Florida in an area of four hundred and fifty miles. Five years later (1853) twenty cities, "from Wheeling, W. Va., to Tampa, Fla., and from St. Louis, Mo., to Houston, Texas, were stations of the Home Board. This year the First Church in Washington, which had been helped heretofore, "came off the board." The missionaries were instructed to constantly, and as

far as in their power, to preach to the colored people, who gave them a most cordial welcome. Among the Indians of Indian Territory, the work was for the Cherokees, Creeks, Choctaws, Chicasaws and Seminoles, though some of the wild tribes in the western part of the territory heard of "the Jesus road."

Progress and Hope.—Progress and hope were the watchwords both at home and abroad, and hope was uppermost when in 1859 the Convention again met in Richmond to sum up the success of its first fourteen years. The Home Board had its representatives in every South and Southwestern State, in Indian Territory, and California; the Foreign Board in China and Africa, and was looking to Japan. War? It was impossible. Were we not all brethren? And if it came, it would be a passing cloud. "All the blood could be wiped up with a pocket handkerchief." Six weeks would more than see the beginning and the end.

Then the storm burst.

The Baptism of Fire.—The war was to the women of the South a baptism of fire. Left to care for home, children and slaves; to educate, to protect, feed and clothe them; to bear the agonizing suspense of delayed news from the front, the long-drawn agony of scant news from the hospital, or the heart-breaking news of death on the battlefield; to see the supplies grow less; to hear the howling of the hungry wolf drawing nearer and nearer; to

look tremblingly into the nameless terror of the future; to stand with her children clinging to her skirts, and see their upturned faces by the light of their blazing home—this was the portion of the women of the Confederacy. How they did their part, how they cheered, comforted and sustained those who went to the front; how their gentle dignity held together the social order and protected them when left alone upon the wide plantations; how without murmur they wove and fashioned their rough clothing when all else was gone; how they sent comforts to the front, while they lived on the barest morsel at home; how they never through it all wavered in upholding the standard of truth and honor—is a history which will never be fully written.

War and Foreign Missions.—It is no wonder that foreign missions languished as the tide of war rose, and the Southern States were cut off from the world, and shut up to the fiercest struggle of the last century. The contributions, which had been more than $40,000.00 in 1860, dropped to less than nine thousand in 1863. They rose a little in 1864, Georgia and Virginia, however, giving the greater part. In 1866, a more hopeless year than all that had gone before, the lowest ebb was reached, when less than seven thousand was reported. No new missionaries were sent. Those on the field from whom home support was cut off sustained themselves and the missions by the most strenuous ex-

ertions, working as they could, at any employment that offered itself, in order that the little churches might be held together.

Christian Life in Camp.—While foreign missions languished, home missions was doing a wide work among the soldiers. During these years of warfare the Home Board employed one hundred and thirty-seven men as missionaries to the army, while many Baptist ministers were regular chaplains.

It has been said that "the world never saw since Apostolic time more general or more powerful revivals than those witnessed in the Confederate army." "It was estimated that nearly one hundred and fifty thousand men were converted during the progress of the war, and it was believed that fully one-third of the soldiers in the field were praying men and members of some branch of the Christian church." Inspired by the example of Lee and Jackson, this Christian work went on unabated through the four years, and in it the missionaries of our Board bore a worthy part.

The sign of the Red Cross had not yet risen in mercy over wounded soldiers' cots.

"There was lack of woman's nursing, there was
dearth of woman's tears."

Many a Southern and many a Northern woman, however, left her home and ministered untiringly

amid the sad sights of the hospitals, and, bending low, caught the last dying message "to mother."

A Mother's Parting Words.—Deeply touching is the testimony to the piety and Christian appeal of the godly mother, given by the influence of a wonderful leaflet written by Dr. Jeter, called "A Mother's Parting Words to Her Soldier Boy."

It had wide circulation in the Southern army, and hundreds professed conversion from reading it. Probably never in the history of such literature "has as much been accomplished in so short a period by one tract." The mother whom this leaflet typified knew how to say to her son "a good word for the Lord Jesus."

Training in Service.—Burdened with personal griefs and anxieties almost to breaking, the women at home were nevertheless in training for wider religious services—societies for making and gathering supplies for the soldiers were formed in town and country. Even the school girls took part in the work of mercy. Many others besides the girls of Central Female Society, now Hillman College, Miss., which did excellent mission work before the war, now did much to relieve the suffering of the soldiers by making clothing, nursing, scraping lint, writing letters, and reading to the convalescents. Aided by the women of the town, they sent boxes of supplies even so far as to the quartermaster at Richmond.

In places which were hospital stations, like Ra-

leigh, N. C., the women of the town were organized into relief associations, and the town districted into wards from which in turn they visited and carried supplies to the hospitals. There was always a catch at the heart when Sunday morning a messenger would enter the church and, making his way to the pulpit, whisper a moment to the preacher. Then followed the announcement, "A trainload of wounded soldiers has arrived. We will pause while the women withdraw to prepare food and hospital necessities for them." Quietly every woman left her place, leaving behind only the children and men too old for service.

Week by week the women were finding their voices in public prayer, as they met from house to house and poured out their sore hearts in cries for mercy to the God of war.

And when it was all over they gathered with tear-dimmed eyes and learned how to work, with one another, in their Memorial Associations.

Beginning Again.—In 1865 the remnant of men came home. They met desolation and poverty. Closing over them came the years of Reconstruction, as dark as the years that had gone before. Despair might well have been their portion had they not found the same brave spirited women whom they left behind. Together they faced penury and conquered. There was little to give in those first hard years. In 1867 the foreign mission contributions were three times what they were the year

before, but only twice in the first fourteen years after the close of the war did they reach the amount they had given in the years preceding it. Home Mission work suffered yet more severely. Lower and lower fell the receipts, less and less grew the number of missionaries until 1876, when fewer missionaries were employed than in many years previous.

Reorganizing Societies.—On these dark times began to shimmer the little light which was to grow into the Woman's Mission Union. The candle lighted in the Lord in the beginning of the century had never been quenched, only shaded by the dark intervening years. Mission-hearted women gathered again, societies were reorganized, and began work once more. They gave of their poverty, the gift that counts.

Woman's Work in Baltimore.—The light flashed up in Baltimore. Woman's Missionary Societies were no new thing in that city. In 1840 the Female Baptist Missionary Society of Baltimore reported $250.00 to the Maryland Association. In 1855 Dr. Roswell Graves, a young man of only twenty-two, but a graduate physician and one of the first missionaries to combine preaching and healing, went to China, carrying the heart of his mother, Mrs. Ann J. Graves, with him. From that hour she became a living flame for missions.

The First Bible Woman.—Cut off by the war from supplies at home, Mr. Graves worked on in

Canton. The old paths were not only followed, but another "experiment" was ventured. In 1864 Dr. and Mrs. Graves employed a Bible woman to read and distribute such parts of the word as had been translated into Chinese. In this they were assisted by an aunt of Dr. Graves, a Methodist lady of Baltimore. The experiment was a success from the beginning. One woman, it was seen, could be multiplied by others. Womanly, gentle and home-loving to her heart's core, the misisonary mother foresaw in this departure a way to the heathen home, the citadel of heathenism, and looked forward to great things from "the reading of the Bible to women by women."

A Female Missionary Prayer Meeting.—Mrs. Graves, with a few kindred spirits, organized three years later in Baltimore "a female missionary prayer meeting for the support of native Bible-women belonging to the Canton Mission." Few attended and the contributions were small. "Every one in advance of their contemporaries," wrote her fellow-worker, Mrs. J. W. N. Williams, "must endure some kind of martyrdom," and Mrs. Graves' spirit was sorely tried by the coldness and deadness she met. But she was planning better than she knew.

An Angelic Face and an Angelic Plea.—In May, 1868, the Southern Baptist Convention met in Baltimore. A woman's meeting in connection with the Convention was an unheard-of thing. Yet here

from all parts of the South were women of influence and deep interest in Christian work. It was an opportunity to touch a wide circle of American women for other women. Mrs. Graves seized it. At her request the ladies in attendance on the Convention were asked to meet in the basement of the church. The result was, as far as known, the first general meeting of Southern Baptist Women for Missions. Of this meeting one who was present wrote more than forty years later:

"A large company came in response to the request of this saintly old lady. I have a very distinct memory of the deep impression produced by the earnest words of Mrs. Graves, dressed in her Quaker-like gray costume, her poke bonnet shading her angelic face. It must have cost her an effort to address the meeting, for women were unaccustomed to such things at that time. She told the ladies that her son said the men could not enter the homes of the women, and begged them to go home to their churches and organize societies to raise money to employ native Bible women. The result was far reaching. Mrs. J. B. Jeter, of Richmond, Va., went home and began to write in the Religious Herald and in other papers in the South calling on the women everywhere to organize."

Other Women's Work.—The fire that was being scattered in the South was also kindling hearts in the North. In 1834 an appeal had been made to American women by Dr. David Abell, a mission-

ary from China. His appeal, though apparently unsuccessful, lingered in the heart of Mrs. Doremus, of New York. Twenty-six years later, through her efforts, the Woman's Union Missionary Society, composed of women of several denominations, was organized. This society, whose work reached out to other cities and states, became the inspiration and model of the great denominational societies which soon commenced their work. It, however, continued the only general society until 1868, when the Congregationalist women organized. They were followed the next year by the Northern Methodists, and in the next by the Northern Presbyterians. In 1871 the Northern Baptist women organized.

By the Deacon's Permission.—The wisdom of these organizations was seriously questioned. Dr. Abell's appeal would have resulted in organization twenty-six years earlier had it not been for the active opposition of the denominational boards. Even when organization was effected opposition remained in many quarters. It is related that when the women of a Baptist church in Boston asked the privilege of holding a meeting it was denied. Later when the request was renewed it was granted, with the provision that a deacon be present. But the impulse which was moving the women's hearts so deeply would not be stilled. The sorrow of heathen womanhood was pressing heavily upon the hearts of American women everywhere. They felt

within them the power to answer the cry, which God had opened their ears to hear.

A Nation-Wide Movement.—After these years it is hard to understand the opposition these organizations met from the leader of missions, or to understand the very real fears with which they regarded the determination of the women to organize societies of their own. This movement, which was one of the most memorable in what has often been called the Woman's Half Century, was as widespread as the nation. It is easy now to say how it should have been encouraged. It is easier, however, to know how everything, from the discovery of America to the setting of an egg on end, should be done, after it is done, than before. As we will see, this opposition was very strong in the South. The impulse moving among Southern women encountered also the depression, sorrow and poverty which followed in the track of devastation left by the war. It is not surprising that this movement advanced slowly in the South. The surprise is that, oppressed with the hand-to-hand struggle of those early days, it so soon became an active force.

The Baltimore Auxiliary, 1869.—The organization of the Woman's Union Missionary Society of New York was not unnoted in Baltimore. Larger hopes than the missionary prayer meeting could fulfill were stirring in the heart of Mrs. Graves. Mrs. Williams, who has been already quoted, can best tell the story which, taken in connection with that

wide uprising of women for missions, is of no small interest.

In 1869 Mrs. Graves invited Miss Britton, of New York, who had recently returned to this country, after six years' service in the Zenanas, of Calcutta, to Baltimore. She heralded her coming, so that a large audience from the various denominations were present at the first meeting. Miss Britton's conversations were thrillingly interesting. Her touching and eloquent appeals to women for the women in India aroused a deep and almost universal interest."

In September, 1870, a number of women, representing the various Christian churches of Baltimore, banded to organize the "Baltimore Auxiliary of the Woman's Union Missionary Society," electing Mrs. J. W. N. Williams president and Mrs. Ann J. Graves corresponding secretary, with a number of prominent women as managers. The meetings were well attended. The contributions rose from $600.00 to $1,000.00. Gradually the influence felt in the Union meeting was carried by the women of the different denominations into their own churches. So "this sacred stream flowed on, enriching the churches represented, until nearly all had separate organizations."

Woman's Mission to Women, October, 1871.—The reflex influence of the Union Society was felt in the Baptist churches, whose members had taken such a prominent part in its organizations. After

much consultation a meeting was appointed in the lecture room of the First Baptist Church, and there "came up a great number, almost filling the large room." This meeting was almost simultaneous with the organization of the Northern Baptist women in April, 1871. From this meeting resulted the Woman's Mission to Woman, which, however, was not organized until October, 1871. This movement looked not only to enlisting the Baptist women of Baltimore, but to arousing the Baptist women of the South. Of this new society Mrs. Franklin Wilson was president, the choice naturally falling on Mrs. Graves for corresponding secretary.

The First Circular Letter.—From its first circular letter, outlining the plan and purpose of the new organization, we give the following paragraph. Here we meet for the first time our long, familiar friends—"two cents a week" and "the mite box"—as well as the "regular meeting for prayer and the dissemination of missionary intelligence."

"We now appeal to the women of our Baptist churches to sustain this mission by their prayers and contributions. It is not intended to interfere with the regular missionary collections, or to solicit aid through public meetings. We have adopted the plan of having mission boxes in our homes, each member being pledged to put in at least two cents every week, if convenient, on a set day, the Sabbath being preferred. Small sums voluntarily and regularly contributed are found to be more reliable in

providing funds than subscriptions, being of greater benefit to the giver by awakening an interest in the cause and cultivating the 'grace of giving.' We suggest the organization of branches in each state, to attend to the business, and missionary circles in each church or neighboring churches united, to meet regularly for prayer and the dissemination of missionary intelligence. The co-operation of the different branches should be arranged in the simplest form of organization, that each and all may be willing to unite with one heart and mind in carrying out the work to the glory of God and the extension of the knowledge of Christ, that through him all the families of the earth may be blessed."

The Flame Spreading in South Carolina.—Simultaneous with the organization of Woman's Work for Women in Baltimore was the organization of the Woman's Missionary Society in Newberry, S. C., October, 1871. Previous to this time Mrs. Graves had corresponded with the pastor, Rev. John Stout, who was ever a warm friend and supporter of woman's work, and whose enthusiasm led to this organization. As Mrs. Graves, the mother of our missionary in Baltimore, had touched many hearts with missionary fire, so Mrs. C. C. Edwards, the sister of Dr. J. B. Hartwell, was touching many in South Carolina. Mrs. Edwards visited Baltimore in the spring of 1872, and what was more natural than that mother and sister should talk of that nearest their hearts? Returning to Society Hill, Mrs.

Edwards carried mite boxes which she distributed among the ladies of Welsh Neck Church, who as an unorganized band used the boxes, forwarding their contents from time to time to Mrs. Graves. A year and a half later Mr. Stout became pastor of Welsh Neck Church, Society Hill, S. C. He went to his new charge with his interest in Woman's Work unabated. He had hardly been in his new pastorate a month before he called the women together and, in February, 1874, organized a society. "The next month, on being informed by the pastor that there were only four regular organized societies in the state, the ladies present, at the suggestion of one of their number, Miss Louisa McIntosh, agreed to write to friends in sister churches throughout the state and induce them to organize."

Mite Boxes in Richmond.—The mite box plan suggested by Mrs. Graves took root in Richmond. In 1872 the Woman's Missionary Society of Richmond was organized to support Miss Edmonia Moon, an older sister of Miss Lottie Moon. The Foreign Mission Board supplied this society, which was composed of members from all the Baptist churches, with four hundred mite boxes, which in the first year returned the goodly sum of $1,200.00. It may be added that in the next ten years the Foreign Mission Board sent out 28,520 mite boxes for the use of women's societies.

A Friend at Court.—This year Mrs. Graves attended the Convention in Raleigh, and again

spoke to the women. They now had a new friend at court. In 1872 Dr. H. A. Tupper succeeded Dr. James B. Taylor, who since the organization of the Southern Baptist Convention in 1845 had been the wise and greatly loved Corresponding Secretary of the Foreign Mission Board. In Dr. Tupper's first report (1872) occurs this reference to woman's societies: "The sisterhood of our Southern Zion," he writes, "should be aroused to the grand mission of redeeming their sister-woman from the degrading and destroying influence of Paganism." From this time until 1888 women's work is never "conspicuous by its absence," from reports and resolutions, but, on the other hand, more than once had thrust upon it the unenviable eminence of being the subject of long and hot debate.

Interest in the Bud.—From state to state the interest ran. It was evident that leadership was all that was needed to multiply societies rapidly. Should some society or committee in each state take upon itself the work of organizing the women in all the churches, the movement would be wonderfully accelerated. With this belief the Foreign Board in 1874 recommended the appointment of state executive or central committees. The plant has budded. From it will unfold the Woman's Missionary Union. But slowly. Years stand between bud and flower.

The Organization of South Carolina.—In the beginning of the next year South Carolina acted upon

the suggestion. On an eventful Sabbath morning, January 10, 1875, "a special meeting of the Welsh Neck Society was held after service, to consider a proposition from Dr. Chambliss, chairman of the Executive Committee of the Foreign Mission Board of South Carolina, that they change the object of the collections, the support of Miss Lula Whilden, and thenceforth they be devoted to the building of a house for her, and futhermore, that the society act as a central committee, with Miss M. E. McIntosh as chairman, to arouse an interest in this work among the women of the state and secure contributions. The proposition was assented to unanimously." Miss Whilden had gone from South Carolina to China in 1872 and, with one exception, was the first unmarried lady missionary sent by our Board to a foreign field. The "experiment," pronounced a failure before, was now to be tried again and prove a wonderful success. In 1876 the appointment of the committee was confirmed by the State Convention.

Expansion in Virginia.—When Dr. Tupper had placed before the Convention his cherished plan for a central committee in each state, nothing was more natural than that he should turn to the Woman's Missionary Society of Richmond, which had been doing excellent work for two years, asking them to suggest names for this committee. Mrs. J. B. Jeter, president of Richmond Society, whose pen had already been wielded for woman's work, was

made the chairman of the new committee. Other states, however, were slow to act on the suggestion that committees be appointed.

The Centennial Year.—The Centennial year came full of reflections and memorials. The Centennial Exposition quickened interest in national history; brought to the nation a realization of its powers and revealed to it its place in the world of nations. While the women shared in this larger national outlook, their recognition in the woman's department and the well-conceived and well-filled Woman's Building were revelations to them, not only of what women were, but what women might do, and marks the beginning of their wider outreach in many departments of life.

The Year in Missions.—In the history we are tracing, the Centennial year is marked by the fact that the Foreign Mission Board followed its recommendation of 1874 by the appointment of State Executive Committees. This step was taken after a report to the Convention, which had a special section on the work of the missionary societies. A lengthy and favorable report on the same subject was made by a Committee on Woman's Work. Surely the beginning seemed propitious. That May the societies reported not far from four thousand dollars raised for mission houses, besides, to quote the report, having done "nobly for the general work."

Contrary Winds and Waves.—Of the efforts of some of these early committees no trace remains.

Or perhaps in some cases their appointment, as that of many another mission committee since, was never sealed by labor. In other cases they went well for a season until overwhelmed by the contrary winds and waves of adverse opinion. Such was the misfortune of the committee in North Carolina, organized April, 1877. In the autumn of the same year the committee, of which Mrs. J. M. Heck, of Raleigh, was president, proudly reported to the State Convention seventeen societies and more than $300.00 raised. Instead of the approval which they so fondly expected, a very storm of dissention between brethren who favored encouraging women in mission endeavor and those who opposed it, broke out and rose to such height that the little bark, the unwitting cause of the storm, was crippled and soon sank from sight.

For Our Own Land.—So far only Foreign Missions has been spoken of, but the question rose: What relation shall this new work hold to Home Missions? The first answer was, two committees in each state, one for foreign and one for home missions, to organize separate societies for these two branches of work in the churches. This plan was recommended and tried for several years. In pursuance of this the Maryland Women's Home Mission Committee was appointed. "Woman's Mission to Women" assumed the functions of a committee for foreign missions. These two committees, under changed names, worked in Maryland for many

years, even yet maintaining separate officers, though united under a central committee. With this exception, the Home Mission Committees appointed had a short existence and reported little.

Theory and Practice.—While theory may point out what would be best, practice decides what is most feasible.

If without consultation the practice of many becomes the same, theory is put out of court. Kentucky, Georgia, Mississippi and Texas organized in 1878 and 1879. In a few years in all these states, with the exception of Maryland, as well as those previously mentioned, one committee was receiving and encouraging contributions to missions at home as well as abroad.

Rough Paths.—It is not to be assumed that any of the young committees were treading smooth paths. Far from it. Everywhere they were hampered by indifference, and "in many cases by the downright opposition of pastors". Reports of the work sent to the State Convention by Georgia workers was ignored, the Committee on Woman's Work asking to be discharged without reporting, fearing to tread on ground in such dispute. The pastors in Kentucky sat in stony silence when written to, asking for names of women in their churches who would be interested in organizing. Not to be daunted, the postmasters were asked to send names of leading Baptist women. A number of good women were

reached through the good offices of these officials. It may be—who knows?—that they found out those who took a missionary magazine and drew their own conclusions.

The Weapon of Ridicule.—More than from any other weapon, woman shrinks from ridicule. This keen weapon kills, where hardship and even cruelty strengthens. Its point was now turned on them again and again. Never a society worker escaped a reminder of Mrs. Jelleby in private, while the whole undertaking stood accused of looking to things unwomanly.

Well might one in an early report write with deep feeling, "I pray God to enlighten the hearts of our benighted husbands and show them their error."

A Georgia Scene.—Perhaps it was the desire to be enlightened which led to an unusual scene in Georgia. For five years the committee had worked with much opposition and little success, when it determined on a courageous stroke. It would call the women to meet at the same time and place as the Convention, which convened that year in Atlanta. "When some of our brethren found it out," writes the first president, Mrs. Stainback Wilson, "they protested fiercely, but the arrangements were all consummated. With heavy hearts and trembling bodies we entered upon the work of that first gathering." "The three meetings held during the Convention were enjoyed by large audiences of both

men and women." Prompted by curiosity, "men uninvited stood all around the walls of the room in wonder and amazement. One prominent deacon of the church declared, 'These women are going to break up our churches.' A minister replied, 'It would be well if some of them were broken up.'" It is hardly necessary to say that this prophecy, which was uttered by many another Jonah of those days, did not come to pass, though from that hour the missionary societies multiplied mightily.

Carrying the Citadel.—Far more fortunate than most was the Missouri committee. For several years opposition to this "new thing" had been growing in the hearts and minds of some of the ministers; consequently the contributions of the societies were decreasing instead of advancing. It was then that Mrs. O. P. Moss, the leading spirit, determined to carry the citadel by storm, the better to attack the outlying districts.

A meeting of missionary-hearted women was called to meet at the same time as the Convention of 1886. A memorial was carried to that body, which could not withstand a plea to be allowed to work for the very cause which was their avowed object. Thus the day was won. The woman's annual meeting became a custom never interrupted in all the following years, and the societies steadily increased.

In the meanwhile, as has been said, every year

found Woman's Work a subject of report and discussion in the Southern Baptist Convention, and soon a committee on this branch of work became a regular feature. There was many a commendatory report speaking highly of "our noble sisters," heard by many with silent disapproval or provoking hot dissention.

These reports and discussions show the flowing of the tide, sometimes in directions which are now a matter of surprise.

An Old Custom.—Old customs and beliefs are dear to Baptists' hearts. As representation of societies played an important part in the Triennial Convention and in the organization of early State Conventions, it occasioned no surprise when in 1875 there were in the Southern Baptist Convention five "brethren" representing Woman's Work for Women, Baltimore, and the Woman's Missionary Societies of Richmond, Savannah, Atlanta, and Athens, Ga. Indeed it will be seen that for some years this custom was not called into question. But many other rights were debated and many other fears entertained.

New Needs and Desires.—The fiery contests reached their climax in 1885. To understand the

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It is hoped that each State Committee will place in the hands of its societies a sketch of its work from its beginning to the present, to supplement the general history of the Union given in this volume.

warmth and trend of the discussions which shook this Convention, we must turn to the women themselves, for we may be sure that neither resolutions nor discussions about them in the last twelve years had gone unheeded. We may be sure, also, that the growing work was creating new needs and desires on the part of the workers.

The chief of these was for a conference of all state workers. They justly felt that, working for the same ends in the same way, they were entitled to the sum of wisdom which could be gathered by meeting annually to talk over their work and by an interchange of correspondence throughout the year. The first vague hint of a general woman's organization came from an early Committee on Woman's Work, appointed by the Southern Baptist Convention in 1879, which ventured to suggest that the time might have come when it would be well to have a Central Committee of the Central Committees "to combine their efforts, stimulate the work and to give permanent record to their successes." This was too bold a thought for even the Foreign Board to endorse, so the matter was dropped for several years. The need found a voice four years later (1881), when the Committee on Woman's Work suggested that the Foreign Mission Board appoint a woman as superintendent of Woman's Work. Unwilling to take no for an answer, the recommendation was renewed the next year, expanded to a superintendent appointed jointly by

the Home and Foreign Boards. Again there were no results; still the desire would not down. At the request of some leading women, a resolution was offered in 1884 that the Home Mission Board be authorized to appoint "a competent woman as superintendent of Woman's Work for Home Missions, whose duty it shall be to visit the various cities in the bounds of the Convention, organize societies where they do not exist, collect and disseminate information, and in every way possible stimulate and strengthen the work of women for home missions.

A Fiery Debate.—So seemingly an innocent proposition was the signal for a storm. The chief speaker against it said: "I am opposed to the appointment of a woman for this work. The majority of the women of the South are opposed to it. The day is a long way off when our Southern brethren will deem it wise. I do believe it is the entering wedge to woman's rights or platform speaking; therefore I am opposed to it."

A ringing reply came from the other side. "There is a feeling among the women of the South to come up to the help of this work, and the Convention ought to guide and use their rising power." We want to learn improved methods, and apply these in our churches, and no longer be old fogies. We must not stand here and say our fathers did this way, and we will do so, too. We can organize the ladies without platform speaking, and shall we stand here

and not use this force that presents itself to us? I believe it is pre-eminently the wise thing for the Convention to take hold of—but cautiously—this great power."

So even the friends of the advance began boldly and ended cautiously. Such inflammable matters must be marked, "Handle with care." So labeled, it was referred to the Home Board, who took no further action. Commenting on the stir, an editor of the time wrote: "It was claimed that this would lead to the establishment of a separate organization and conduce to woman's rights. It is far more likely that such an organization will be formed in case this measure is not carried out. They have started in this great work, and no power under heaven can stop them." Indeed there might soon be reason to fear, as one speaker avowed that if "they did not permit the women to work with them they would work without them."

The Way Out.—It is exceedingly interesting to turn from these heated discussions about the women to the women themselves, and see how steadily, though carefully and thoughtfully, they were working out their own problems. Each year found them nearer the solution of the difficult question of working with one another, with the State Conventions and with the Southern Baptist Convention—in harmony with all and to the advantage of all. The way the wisest brethren could not point out, they

found for themselves and learned, as all must, to do by doing.

Women at the Convention.—The woman's meetings held by Mrs. Graves during the Convention of 1871 and 1872 had not been continued, but now a new impulse was astir. The Heathen Helper, a monthly, begun in 1882, and published in Louisville, Ky., had become the voice of the scattered societies; the workers in the different states were being brought closer together. This was one bond of union; another was the revival of the annual meeting. The women met during the Convention held in Waco, Tex., in 1883. The meeting was presided over by Mrs. Sallie Rochester Ford, of Missouri, the accomplished author of "Grace Trueman," a widely read religious novel, which set forth Baptist doctrines under the pleasing guise of a love-story. Mrs. Martha F. Crawford, who already had thirty-two years of service in China behind her, was present, and so touched the hearts of her hearers that a collection of $200.00 was quickly raised and given her.

Another Baltimore Gathering.—Next year (1884) the meeting in Baltimore took more definite shape, and is counted the first regular meeting of Southern Baptist Women. It was this spectre which doubtless so aroused the fears and gave point to the prophesies quoted a moment ago. To this meeting the state secretaries had been asked to send formal reports of their work. Some form of organi-

zation was in the air. Here, too, were resolves. The woman's resolution ran: "Resolved, That the societies here represented make the Union meeting permanent; to meet annually during the session of the Southern Baptist Convention; the Central Committees of the state in which the Convention is held having charge of the meeting that year."

Changing the Constitution.—The Convention celebrated its fortieth anniversary by returning to Augusta, Ga., the place of its birth. To this Convention the State Convention of Arkansas sent two women messengers. It may well be imagined that the presence of these two ladies seemed to the prophets of evil the fulfilling of their word in very truth. To characterize the discussion that followed as "spirited" leaves a wide margin for further description It was the mission of these two, little as they anticipated it, to change the Consitution of the Convention. "The word "members" was displaced for the word "brethren," whereby the membership of women was precluded.

Opposing Giants.—The heated state produced by this expulsion of the two Arkansas ladies was not favorable to a calm hearing of the elaborate and laudatory report, and numerous recommendations on Woman's Work, which the Foreign Board had prepared. In these not only was there no question of the long conceded right of the societies to send men to represent them, but they were to have the right to send a brother of their own state for every hun-

dred dollars they contributed to either board. Truly, this would have been the camel's nose under the tent, little as it was suspected. At the present rate of contributions, the Union would be entitled to nearly 3,000 women-chosen representatives. Even at that time they were giving one-third of all given to foreign missions, and had they exercised their rights would have sent a very respectable minority. Besides this, the Foreign Board still urged two committees in each state, one for home and one for foreign missions, and that a definite time be set apart in the Convention for hearing the reports of these committees.

Yet, though the debate was long and fierce, though the report on Woman's Work was recommitted with "all substitutes and amendments," the debris of the parliamentary battle fought by opposing giants, it was finally adopted with the closing clause: "Let these moneys be represented in this body by delegates chosen, if they prefer, by the local societies, upon the same basis and conditions specified for all other money reported."

The Georgia Resolution.—In the meanwhile the women, in pursuance of the resolution passed in Baltimore, were holding their annual meeting, over which Mrs. Ford again presided. The Georgia resolution formed one of the "exhibits" in the case of the women as presented to the Convention, and is of unusual interest. It, too, indulges in prophecy.

"Resolved, second, That as we believe women can-

not take exclusive management of a large meeting without becoming public speakers, which we regard as contrary to scriptural teaching; therefore, we request the officers of our committee to invite certain brethren who are in sympathy with our work to address the meeting on such topics as shall be selected; that all public speaking be done by the brethren; that Central Committees and officers representing Woman's Mission to Woman in each state be requested to send one or more delegates of their number with written reports to be read by a lady, if so desired."

It is not surprising that the account of the Augusta meeting states that all the ladies read their reports, and that the speaking was entirely confined to men, for who would dare to risk going contrary to Scriptural teaching? The opening sermon had for its very timely text the words, "Let Her Alone."

Soothing Resolutions.—But for all this retiring modesty, more resolutions were passed, for if the women could not even speak among themselves they could hear, and the noise they were creating in the Convention was loud in their ears. They resolved also that they did not wish a separate and independent organization; that they wished to have representation in the Southern Baptist Convention through their State Conventions, as before.

These resolutions were sent to the Convention across the way and should have tended to allay the fears on the two points, which were being so loudly

discussed. Even their good friend, Dr. Tupper, had given way to forebodings and gloomily predicted that if the Convention did not take the matter in hand and give these meetings shape they would soon give fixed form to themselves. "And," he adds darkly, "who shall say that the experience of our Northern brethren may not be our experience at the South. Let us be wise." The experience of our "Northern brethren," so direfully forecast for the South, was that the societies would not only raise their own funds, but appoint their own missionaries.

Only for Women.—These soothing resolutions, however, were not all. There is something of mild retaliation in one clause of a second set of resolutions offered by Mrs. Ford, which resolved that these meetings hereafter "shall be for women only, the committee having the privilege of inviting speakers if so desired."

Very significant of future development is the clause, adding that the arrangement of the annual meeting shall be in the hands of a general committee of one from each state who shall act with the Central Committee of the state in which the Convention meets.

An Important Change.—Before we pass from the Convention of 1885 it should be noted that the much amended report on Woman's Work carried one change which grew out of a real demand and which worked for good in many ways. Central

Committees were, as we know, first appointed by the Foreign Mission Board; later a second committee was appointed by the Home Board. These dual committees were still recommended by the Foreign Board. With one exception, the two committees in one state worked confusion. There was now a growing desire that the committees should be appointed, each by its own State Conventions. Though before proposed, it was now passed "that the Central Committees be established and fostered by the State Conventions, with the co-operations of the boards of the general convention"—"the funds to be credited to the State Conventions." This transfer worked for good in every way. It brought all state organizations into closer touch, gave each state full knowledge of all mission contributions, while it also recognized the prized doctrine of religious states' rights. Under the directions of the State Conventions, naturally, contributions to state missions were sought. Thus it came about that the societies have before them the needs of "Judea, Samaria and the uttermost parts of the earth"—state, home and foreign missions, the first, in some cases, including a variety of objects. In the general Union, state objects are not, of course, reported. They, however, form an important part of the committees' endeavors and of their reports to their respective State Conventions.

Testing a Resolution.—The much discussed Georgia resolution, that women could not address

women without becoming public speakers, a resolution, in which all the women did not concur, and which had been warmly argued in the gathering and in the press, was put to trial the next year, when the Convention met in Montgomery. Not only did they lead their own devotional exercises, read poems, reports, papers and stories, but they spoke freely, and apparently fully. Eleven states reported over $20,000.

The Convention, unruffled by the woman question, was so harmonious that special thanks were offered for their unity and brotherly love.

The Louisville Meeting.—So, gaining courage, the women gathered in Louisville. In the brief account of this annual meeting, over which Mrs. Ford again presided, appear the names of Miss M. E. McIntosh, of South Carolina (now Mrs. T. P. Bell, of Atlanta), and Miss Annie W. Armstrong, of Baltimore, soon to become familiar to all Southern Baptist Women. At this time Miss M. E. McIntosh had been president of the Central Committee of South Carolina for thirteen years, and under her wise management it had become the chief mission contributor among Southern Baptist women. Since 1882 Miss Armstrong had been the able president of the Woman's Home Mission Society of Maryland. Representing thus, in a marked way, the interests of both Home and Foreign Missions, knowing the practical needs and possibilities of woman's societies, wise, conservative, influential

and tactful, they brought to the new endeavor a force which could but be felt. Many had come to the meeting thinking that some permanent form of organization, long hoped for, would be effected. Others, just as conscious of the need, believed that time spent in gaining the consent of all would in the end be doubly saved.

All thoughts turned to this outcome through the two sessions, during which reports from twelve states were given. How vital was the interest was shown by the fact that the contributions were $12,000.00 larger than the year before, rounding out more than $32,000.00 for foreign, home and state missions.

Making Haste Slowly.—At the third session the chief question was put to the test. After special prayer each state was asked for an expression as to organization. Some were for immediate action, some feared so decided a step. Some thought the time had not come. All, says the account, were "more or less favorable."

Miss McIntosh and Miss Armstrong believed that an organization in order to receive the sanction of the Southern Baptist Convention and be in good standing among its constituency ought to be effected by duly accredited delegates from each state. This opinion finally prevailed and the resolutions which were to shape the future of woman's work were "adopted amid much rejoicing."

These famous resolutions, preserved in Miss McIntosh's handwriting, are well worth a careful reading:

1. Resolved, That a committee be appointed to request Central Committees of the several states, each to appoint three lady delegates, to meet during the next session of the Southern Baptist Convention, to decide upon the advisability of organizing a general committee; and if advisable, to provide for the appointment, location and duties thereof.

2. Resolved, That the above is not to be construed as a desire, upon the part of the ladies, to interfere with the management of the existing Boards of the Convention, either in the appointment of missionaries, or the direction of mission work; but as a desire, on their part, to be more efficient in collecting money and disseminating information on mission subjects.

3. Resolved, That in order to provide for our next meeting, a committee, composed of the secretaries of the Central Committees of the various states, be appointed to confer with the Central Committee of the state in which the Convention shall be held (Virginia) to select a presiding officer and secretary, and to arrange a programme of exercises for said meeting.

"Ruth Alleyn" and "Sarah Dobbins."—Miss McIntosh was appointed to carry out the first resolution, and the carefully preserved and now yellow-

ing correspondence which ensued with the different state committees give us a clear insight into the ways of thinking twenty-six years ago. Hopes and fears alternated. All were timid. All saw the need. Miss Alice Armstrong, the sister of Miss Annie W. Armstrong, whose accomplished pen was unstintingly put at the service of the new hope and later did not lag in furthering the Union, under the pseudonym of "Ruth Alleyn," wrote tellingly in the denominational papers. "Mrs. Sarah Dobbins," also of facile pen, appears, halting between two opinions—"is in favor of organization when she reads one side and opposed when she reads the other," and since now the time has come for decision, being not for it, counts against it. Not only "contributions" but editorials again ring with the question which has in the past fifteen years covered so many columns.

Virginia Troubles.—The Central Committee of Virginia, on whom the duty of hostess had been thrust, was in sore trouble. Only that year its own State Convention, after its years of successful work, had advised the societies not to correspond with it on the ground that it would lead them away from allegiance to the individual churches. They were glad to open their homes and hearts, but they could have nothing to do with the organization, should it be effected, until their own troubles are adjusted. Made timid by criticism, they favored the Georgia resolutions, and a programme, in which all the ad-

dresses and even the desires of the Central Committees are voiced by gentlemen speakers, the women sitting silent while they are told what they think.

The Silent Committees.—North Carolina's new committee, now two years old, cannot send delegates, but may send some to look on. The State Mission Board, under which it holds appointment, fears the decision will be for organization, and if the representatives of the Central Committee, though voting against it, are overruled, they will be committed to the will of the majority. Mississippi delegates must also be lookers-on for the same reason.

To find a presiding officer becomes a difficult task, and little wonder when many eyes will be turned upon her, many of them eager to spy out faults.

Unseen Help.—These things are in the open eyes of all. Hidden away from sight are praying hearts. Some have been praying for years. Many more unite in a day of prayer. They put it in the hands of God, and working as if all depended on them and praying as if all depended on God, they await the coming of the meeting in May.

FOR THE MISSION STUDY CLASS.

Aim.—To impress the presence and power of God in time of trouble; to show the participation of Southern Baptist women in God's nation-wide call to women for missions and how the organizations of Societies and State Central Committees led to the organization of the Union.

Bible Reading.—*Christ's Mission to Women.* Study 2. *To Heal in Sickness and Sin:*—Brings joy into a home by

healing a woman—Mark 1: 29. Heals a woman the doctors cannot cure—Mark 5: 25. Blesses a church-going woman—Luke 13: 10-13. At the touch of faith heals the timid woman—Luke 8: 47-48. Forgiving a sinful woman—Luke 7: 46-47. Tells great truths to a repentant sinner—John 4: 24-26.

PERSONAL THOUGHTS.—The revelation of great truths lays on us the responsibility of communicating them. If no Christian in the world made more sacrifices than I do, how much would the kingdom of God advance in the next fifty years?

SUGGESTED CHART.—*The Widening Circle*—1871-1913. A small circle in the center of a large one. Around small circle write "Woman's Work for Woman" in the center, 1871. On outer edge of the larger circle the names of the State Central Committees which now compose the Union, with the dates of organization or entrance into the Union. Beneath, "My God Shall Supply All Your Need."

PARALLEL READING.—Missionary Work of Southern Baptist Convention, Chapters 1 and 2, to page 15, and Chapters 13 and 16; Southern Baptist Foreign Missions, pages 30-39; Home Mission Task, pages 11-34.

Industrial School, Settlement Home for Foreigners, Norfolk, Va.
Miss Buhlmaier and Newly Arrived Immigrants, Baltimore, Md.

CHAPTER III.

THE BRIGHTENING DAY.

1888—1898.

Careless songs had died from the lips of Southern women, and rose-colored dreams for their daughters had faded into the stern realities of life. The girl of 1830 is now a woman past her prime. She has witnessed many changes—war has left scars which she will carry to her grave. She has gained in poise and influence. In the order of life she has taken her part as a quiet but powerful factor, lending her influence to all that is good and noble; striving for a fuller, broader life for her chil- and grandchildren; looking with hopeful eyes to the brighter day of truth which will shine upon a redeemed world.

Her daughter is now in the full tide of life's currents. She, like her mother, has lived under two regimes and through the fire of war. On her more heavily than on the older woman has fallen the burden of readjustment to new conditions. The memory of the old way of life is dulled by the hard pinched days of the new. Only now is the grinding poverty of the first years after the war beginning to give way before the indomitable courage

of the men and the cheerful, persistent self-sacrifice and ceaseless industry of the women.

From Woman to Women.—Amid these unwanted cares and deprivations the new calls of woman to women is growing louder.

Mother and daughter and the young granddaughter, now beside them, often talk of the Woman's Mission work, which is coming to be a distinct feature in the lives of Christian women everywhere. Here is work fitted to all the impulses of womanhood—love, pity and tenderness for woman; obedience to and confidence in God. These are the motives which shall spur her to action; these are the forces which shall develop in her that which is highest and best, which shall lead her to wider visions of life and higher reaches of faith; these shall be God's pillar of fire to guide her to her appointed place in the army which wages the long but always triumphant war for world-wide righteousness.

Some Old Figures.—Nor could any Christian woman look upon what had already been accomplished by women in Foreign Missions without deep interest. Though the Union's Missionary Society, the first of woman's general organizations, had begun its work only in 1861, though that decade saw but three other general organizations, the twenty-three others at work in 1888 not having been organized until the next decade, they were already giving yearly nearly a million dollars. They were sup-

porting a thousand missionaries, and more than fifty thousand pupils were in schools supported by them.

It is little wonder that Southern Baptist Women felt impelled to keep step with this new Woman's Crusade.

A Quiet Meeting.—With the striving of these thoughts in their hearts, thirty-two delegates gathered in Richmond in the Sunday-school room of the Broad Street Methodist Church, Friday, May 11, 1888. The result of that meeting should ever wipe Friday from the black-books of the most superstitious. After all, it was a very simple, quiet meeting. There was no crowd in attendance. Many women who would have gladly come to hear a missionary speak stood aloof from the new venture.

Mrs. Theodore Whitfield, of Virginia, presided. Miss Agnes Osborne, of Louisville, Ky., editor of the Heathen Helper, was secretary. No minutes were printed except the records kept in the Heathen Helper and the Baptist Basket. The Union sent only "A sketch and constitution of the Woman's Missionary Societies, auxiliary to the Southern Baptist Convention." The programme, however, tells of two sessions.

Mrs. W. E. Hatcher, president of the Virginia Committee, welcomed the visitors; Mrs. John Stout, of South Carolina, and Miss Alice Armstrong, of Maryland, read papers. Reports were made by the state representatives. The result of the sixteen

years in which the State Central Committee had been growing up, in spite of indifference and opposition, was simply told—1,206 women's societies and children's bands that year gave $45,768.32 to eight different objects,—$15,000 was for foreign and $7,000 for home missions, the remainder for state misisons and other forms of benevolence. So far this meeting differed little from those that had gone before. On the second session, Monday morning, hinged the long-debated question of general organization.

The Question Answered.—The states had sent instructed delegates, and now the dividing line was drawn. As far as recorded, every Central Committee wished to unite, but the State Boards or Conventions to which they were auxiliary had instructed otherwise. Ten states voted for organization—Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Missouri, South Carolina, Tennessee, and Texas. Virginia was compelled to wait for the readjustment of its standing with its State Convention, happily made in the following year; Mississippi must also stand aside until steps taken at this meeting showed whither this new thing would lead; North Carolina, though the president of its committee was present, and for the information of the body made a report of its work, in pursuance of the instructions of the brethren of the state, could not be counted as having representa-

tion in so dangerous and revolutionary a gathering; Alabama was not represented.

A Wonderful Constitution.—But the question was decided. Southern Baptist Women were to unite for mission work. The constitution adopted wonderfully met the needs of what had been characterized as "the most difficult and delicate work" of adjusting the new endeavor to the wishes of the churches, the State Conventions and the Southern Baptist Convention. Like all successful undertakings, this constitutional foundation was not a mere chance. It had received long and careful thought. Miss Armstrong and Mrs. James Pollard had come from Baltimore to Richmond to consult with Dr. Tupper and others, while many prayed that no mistake would be made. The brief constitution adopted in that little meeting, with comparatively few changes, binds the Woman's Missionary Union of today. Not that this name appeared, or was to appear for some years. The new organization was known as the "Executive Committee of the Woman's Missionary Societies, Auxiliary to the Southern Baptist Convention."

An Outline.—"We, the women of the churches connected with the Southern Baptist Convention," runs the preamble, "desirous of stimulating the missionary spirit and the grace of giving among the women and children of the churches, and aiding in collecting funds for missionary purposes to be disbursed by the Boards of the Southern Baptist Con-

vention, and disclaiming all intention of independent action, organize and adopt" the following constitution: "The two-fold object of this Executive Committee shall be," the constitution went on, "First. To distribute missionary information and stimulate effort, through the State Central Committees, where they exist, and where they do not, encourage the organization of new societies. Second. To secure the earnest and systematic cooperation of women and children in collecting and raising money for missions." Thus the women cut the Gordian knot which for sixteen years baffled the skill of their brethren, and thus the "delicate work" of meeting the wishes of all was outlined.

The autonomy of each state was recognized; money was to be raised, but reported through state channels and expended by the already established Boards of the Southern Baptist Convention. The Executive Committee was to give itself chiefly to creating an interest which would result in the organization of more societies, and thus the contribution of larger funds, which would go without question of the manner of expenditure, into the hands of the Home and Foreign Boards, elected by the Convention, in which they asked no representation.

Some Comparisons.—It was at that time almost alone among women's organizations in placing home and foreign missions on the same footing, and mak-

ing one organization serve the purposes for which two were then thought necessary.

Most of our sister organizations also chose and appointed their own missionaries and purchased and held property in our own and foreign lands. By turning over the funds collected through the societies to the Boards of our Convention for distribution we avoided the duplication of many functions which would otherwise have been necessary and the danger of overlapping on the fields. The tendency at present is toward a drawing together of the Women's Boards and the General Boards of their denominations.

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First State Vice-Presidents of Union: Arkansas, Mrs. M. D. Early; Florida, Mrs. B. B. Chipley; Georgia, Mrs. S. Wilson; Kentucky, Miss E. S. Broadus; Louisiana, Mrs. M. Alfred; Maryland, Mrs. A. J. Rowland, Mrs. S. Y. Pitts; South Carolina, Mrs. M. A. Hewitt; Tennessee, Mrs. A. Nelson; Texas, Mrs. A. C. Ardrey; Virginia (1889), Mrs. W. E. Hatcher; Mississippi (1889), Mrs. A. W. Hillman; Alabama (1890), Mrs. G. B. Eager; North Carolina (1891), Miss Fannie E. S. Heck; W. Arkansas and Indian Territory (1891), Mrs. May Moss; District of Columbia (1895), Mrs. C. A. Stakely.

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Contributions of Woman's Missionary Societies: 1876, Foreign Missions, $3,845.00; 1877, "a manifest increase"; 1881, 500 societies, $6,244.30, Foreign Missions; 1884, 642 societies, $16,895.58; 1885, over $18,000.00 raised for Home and Foreign Boards. The Heathen Helper claims to be the organ of 1,200 societies. In 1884 the Foreign Board stated that in ten years it had distributed 28,500 mite boxes, which had probably yielded in that time $75,000.00 into their treasury.—Decade of Foreign Missions, p. 368.

The First Officers.—The Executive Committee chosen to begin the conduct of the work, whose future growth, even the most hopeful could but vaguely foresee, were Miss M. E. McIntosh, South Carolina, president; Miss Annie W. Armstrong, Maryland, corresponding secretary; Mrs. J. F. Pullen, Maryland, treasurer; Mrs. James Pollard, recording secretary, with a vice-president from the ten states uniting and a local committee of nine. Baltimore was chosen, and has ever since remained the headquarters of the organization.

A Funny Story.—Far different from this quiet meeting was the stormy discusion on the advisability of forming a woman's organization, which was going on in the Convention a few blocks away, in the historic First Baptist Church. Again it was prophesied that one thing would lead to another—the women would first assume control of the money of the Church, then of its deaconship, then of the pulpit, then of the Convention. The outlook was dark indeed. How the day would have gone cannot be told, had not the tide been turned by an unknown brother in a remote part of the audience. He rose and, catching the eye of the presiding officer, said in a high, far-reaching voice: "Mr. President, there was once a little girl whose mother sent her to the spring for a bucket of water. She did not come back, and her mother went after her. She found her crying as if her heart would break, with the bucket in the bottom of the spring. 'What is

the matter, my child?' said her mother. 'Oh, mother,' she sobbed, 'suppose when I grow up I should be married, and suppose I should have a little girl, and suppose I should send her to the spring, and suppose she should fall in, and suppose she should be drowned—what would I do?' It seems to me, brethren, you are supposing a lot of trouble that ———" But he did not finish. The audience had seen the point. The objections died in a roar of laughter. The keen weapon of ridicule, often turned upon the women, put their critics to silence. For the last time open opposition to woman's work was heard on the floor of the Convention. In a few years praise of the new organization was on the lips of all who understood its purpose and methods, while large forecasts were made for its future success.

Before turning to the abundant labors of the Executive Committee, it will be of interest to look at the work of the Foreign and Home Mission Boards, for whose advancement the Union had pledged itself.

Foreign Missions in 1888.—The beginning of our missions in China, when our Convention began its work in 1845, will be readily recalled. By 1888 many notable names had been added to our list of workers. Already the great, silent missionary army under the "low green tents whose curtains never outward swing," had camped for all time on many a hillside. Others whose lives were to reach far

down the years of the Union's history were treading the steep road of missionary progress. The gigantic Matthew T. Yates, broken by forty-two years of labor and unanswered calls for helpers, died the year the Union was born with undried tears upon his cheeks, saying, "So much to do and I cannot do it. God needs men." Dr. T. P. Crawford and Mrs. Martha F. Crawford had thirty-seven years behind them. Dr. Graves, Dr. Hartwell and Dr. Simmons had already been long on their fields. Miss Lula Whilden and Miss Lottie Moon had seen seventeen and sixteen years of service. To aid these a number of new workers had gone more recently, but after these forty-three years we had only seventeen missionaries in China.

In African missions there are no veterans. Here the green mounds are thickest; here women's lost graves are buried under dense growing jungles. But graves are the advanced breastworks of missions. Behind them the workers prepare for farther advances. We had eight missionaries in Africa in 1888.

Italy had been entered in 1870 in the rear of Garibaldi's army, and Dr. G. B. Taylor and Dr. J. H. Eager were on that field.

At the close of the war a little band of Baptists from the South had gone to live in Brazil. In answer to their call, Brazil had been entered in 1882, and twelve missionaries were sowing the seed of what was to become the Brazilian Baptist Conven-

tion. In Mexico where the blood of the martyred Westrup was the seed of the Church there were eight workers. This completes the list. To make their work possible we were giving less than $84,000.00 a year.

Before we disparage these figures we must recollect not only that it was only twenty-three years since our foreign mission contributions were almost cut off by the war, and that since then grinding poverty at home had had to be faced, but also remember that missions then were very different from at present.

The entire contribution from the United States and Canada was less than four million dollars, against the present eleven millions, while missionaries and converts have increased in like proportion.

Home Mission Facts.—For missions in our own country even the small figures are reversed—instead of $84,000.00 for them, we were giving only $48,000.00. To understand this we must go back for a moment even beyond our familiar starting point 1845. As we have seen, the first missionary

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Woman's Gifts in 1888: Foreign Missions, Methodist Episcopal, North (organized 1869), $191,000; Methodist Episcopal, South (1878), $69,000; Presbyterian, North (1870-1872), $315,000; Congregationalists (1868), $151,000; Northern Baptists (1871), $101,000; Episcopalian Women of U. S. (1871) reported, for Home and Foreign Missions in 1890, $119,380; Southern Presbyterians (unorganized) reported in 1890, for Foreign Missions, $22,000.

thoughts in America were for home missions. The Triennial Convention, which in 1814 gathered the Baptists of America into one body, was primarily for foreign missions. But all missions are one, and the desire to embrace the world in their efforts led to the incorporation of home mission work, in the third year of the Convention's existence. The young Convention had to learn many lessons in management, and was unable to hold an even hand between the two branches of effort. After nine years' trial, home work was abandoned. It, however, lay near the heart of many, and their desire to respond to the crying needs of the growing towns and the ever outreaching frontier resulted in 1832 in the organization of the American Baptist Home Missionary Society. Southern Baptists were members of this nation-wide organization, though their interest was not so great as in foreign missions. When they withdrew from the Triennial Convention, they withdrew for like reasons from the Home Mission Society.

Prosperity and Adversity.—Our Convention was organized to promote both home and foreign missions. Immediately home missions become a vital thing. The need was near and evident. Every state capital, Kentucky probably being the one exception, and almost every large town became a mission station. Among the Indians of Indian Territory there sprang up a Baptist Church for every thousand souls. By the fateful year of 1861 this depart-

ment of work had sent out for a longer or shorter period seven hundred and fifty missionaries, added fifteen thousand members to the churches, and given $300,000.00 for carrying the gospel to needy parts of our country. A hundred and four men were at work in 1860. Then the drum called to the camp; the prayer meeting was by the flickering firelight of the bivouac, the Sunday morning sermon from the stump of an old field pine. Dark indeed was the period which followed. Those states which before had been the chief helpers now lay trampled to the ground, not only unable to help others, but themselves in sore need of help. Only the border states—Kentucky, Missouri and Maryland—could render aid. Down and yet farther down went the receipts, until the lowest level was reached in 1876, when only twelve thousand was given.

A New Era.—Indeed it was seriously questioned whether a Home Mission Board was worth while. The hungriest day is just before harvest. A new era began in 1882. The Home Board moved to Atlanta. Dr. I. T. Tichenor became the corresponding secretary. He found only thirty-six missionaries and a yearly contribution of twenty thousand dollars, largely swallowed up by debt contracted in the famine years.

It must not be thought, however, that there was no effort being made to reach the unevangelized. After this statement of languishing general work we find with astonishment that within their own

borders, the states, where lately ruin was the rule, and poverty the accepted way of life, were giving $176,000.00 in 1888 and sending nearly eight hundred missionaries to reinstate old churches and build up new. Yet there was great room for a South-wide and united work. While every man must build over against his own house, every man must also help his brother lift into place the stones too great for one man's strength. To make a Christian South, all must unite in a general campaign. The creation of this united work was Dr. Tichnor's great service. Six years after he began work (1886) the handful of missionaries had grown to two hundred and eighty-seven, supported in whole or in part by the Home Board.

"The Gem of the Antilles."—More than this, there was Cuba! To express what that meant in 1888 the name should be written in capitals—Cuba meant Diaz. Diaz was the missionary lion of priest-ridden Cuba. "The Gem of the Antilles" was soon to be freed from her priestly chains. This was the cry. How the numbers grew, how the Cuban war came on, how Diaz followed the drum beat, how the apparent growth of years was wiped out by death and desertion, how all must begin again in bitterness and tears, and how we have built better, if more slowly, is another story. But this was in future years. No prophecy then was too glowing to tell of Cuba's future; no praise too great to bestow upon Diaz, the Apostle of Cuba.

The First Request.—The first formal request brought to the Union was for a church building in Havana and an enlargement of the cemetery, that the dead of the increasing Baptist congregation might receive the decent burial denied them by the Catholic authorities. Brick-cards had been prepared for gathering funds for the church, and these, carried by the delegates and sent out from the new headquarters, were the first messengers of the new organization. This was only an indication of the eagerness with which the aid of the young union would be sought. There was no lack of work—and it was eager for work. It was this it craved; for this it had forced itself into being. It threw itself heart and soul into world conquest. Work and the Union are synonymous.

The Leaders.—Never was an organization more fortunate in its leaders; Miss McIntosh, gentle, wise, prayerful, untiring, hopeful; Miss Armstrong, energetic, resourceful, persevering, trained in the management of large affairs, of masterly mind and a born leader. It is not idle flattery, but within the truth to say that it would have been impossible to find a more faithful officer than Miss Armstrong. For eighteen years she gave herself wholly to the Union—time, thought, strength and influence. No task was too hard, no journey too long, so it advanced this cause. All this was done without salary, the very suggestion of which she resented. To her more than to any one person, the Union owes its

early growth. Under this leadership the Union gladly took up its task of stimulation. It was offered a corner over the Baptist Book Store on East Fayette Street, Baltimore. Here it began its connection with the Maryland Baptist Mission rooms, a name which does not reveal its helpful and unique purpose.

A Partnership.—Two years before, the Maryland Association had appointed a committee and created a fund for a Bureau of Information, "where magazines and leaflets on all fields and by all evangelical denominations were to be kept for consultation and sale in cheap form." In this the Woman's Missionary Society of Maryland was invited to cooperate.

Now they occupied the same room, and the Union became the silent partner, yet at the same time the active member, sending out their publications, preparing their catalogues and giving and receiving much aid. Though it runs far ahead of these early days, it may well be said here that in 1906 this branch of work was formally made over to the Union and became its Literature Department.

The Upper Room.—To the modest upper room came many women. Below was a busy store, through which they must pass. They were guests and must not speak of inconvenience. Yet they needed a private stairway. Economy was written large in their thoughts. Someone suggested a lecture, and they henceforth climbed to their work un-

seen, by the stairway they had built. Though thus tucked away out of sight they were making themselves felt. The first year they poured out a very flood of free literature, amounting to nearly one hundred and twenty thousand leaflets, brick-cards for Cuban chapels, Mission Topic prayer cards, Christmas programmes, and envelopes for a Christmas offering.

How familiar the last two sound, for the Mission Topic prayer cards and the Christmas offering are a quarter of a century old.

The Mission of a Letter.—The Christmas offering was begun by a letter. The time had come for Miss Lottie Moon's return home for a sorely needed rest. Before leaving, her heart called her to one more visit to the country villages, where once the children ran after her and called her the foreign devil, and the women shut the doors in her face. With Mrs. Crawford she went. Day and night the women thronged around them. She gave up the trip home, and wrote begging that two women be sent at once to her help. The reply was the first Christmas offering. The gift exceeded the request. Two thousand dollars was asked, and nearly three thousand given; the going of three instead of two missionaries was made possible.

Finding Themselves.—It was this offering which in part made possible the good report of the first year. The women had begun to find themselves. Through attachment to a great cause

they were themselves enlarging in power, sympathy, courage and self-sacrifice. Though the Executive Committee devised, the Central Committee was the connecting link between it and the women of the churches. The plans determined upon by all were but scattered ink until the Central Committees of the states made them live through their own life blood.

The history of the self-forgetting labors of the the printed pages they have distributed be laid side by side they would go far towards girdling the globe; the letters they have written would reach across great states; the miles traveled would outnumber those of Marco Polo.

Everywhere it was the same story. While the leaders in the general convention had ceased to question the beneficial effects of woman's work, the committees must meet hand to hand the opposition of many of the pastors and the indifference of many women. Theirs could be no sweeping advance—one rally cry, then up and away for conquest. One by one, woman by woman, church by church, progress must be made.

Self-Forgetful Labors.—The work was voluntary and without equipment. Moreover it must cost nothing—or as nearly nothing as possible—since there was no bargain day in stamps. The fallacy, not yet dead, that woman's work is cheap, had full sway. The work was done by busy mothers, after the babies were put to bed; by tired housewives in

the small hours of the night; hard-worked teachers and others with lives full of demands stole their little leisure for it. Offices could not be rented for lack of expense money, nor were they needed, since no officers could leave their home duties to stay in them. Typewriters were unthought of extravagances. It was not too much to walk a mile to save a two-cent stamp. The State Conventions, under whom the committees held appointment, received the funds, but returned little or nothing for expenses. For years want of expense money was the tragedy of the committees. Not only letters must be written and innumerable packages tied up and mailed, but the churches must be visited and the annual gatherings attended. When with infinite arrangement and much household planning the officers could go, they were given the privilege of paying their own expenses, or, if this was an utter impossibility, of staying at home.

In Journeys Oft.—No wonder that every committee records the breakdown of some faithful workers, and treasures the memory of those who counted not their lives dear to themselves for the gospel's sake. These state workers deserve unstinted commendation. It would be a congenial task to recall the work of each, but the very number of faithful ones renders the task impossible. Each state should give to her own due meed of praise, and cherish their example as an inspiration to the women on whom this work has fallen or is to fall.

Some instances of notable service come to mind. Miss McIntosh, during her term as president of the Union, was unremitting in her work as president of the Central Committee of South Carolina. Before resigning the latter office, after nearly twenty years of service, she visited every association in the state, urging the organization of societies. Anyone who has partly undertaken such a journey knows something of its hardships—long journeys by rail and over mountain roads, continual dinners on the ground, no quiet, no rest, no relaxation day after day and week after week. There is little surprise, however, that South Carolina led the states for years. Another mountain journey, made in another state, is recalled—this time into a mountain section so scourged with typhoid fever that almost every house had its victims. Miles of hub-deep mud, to meet a handful of women, was far too common an occurrence to remember. A journey through a flooded section to find the church door locked was only one incident of a tour of incidents.

As rapidly as possible the committees found an associational vice-president, who, catching the spirit of the committee, began her journeys from end to end of her territory. One of these vice-presidents in North Carolina traveled in one year fourteen hundred miles, back and forth through the mountains; most of this, as she said, in a two-horse conveyance, because it was necessary to have two horses to pull through the mud.

The Doubtful Welcome.—Nor was welcome always awaiting an arrival. The committees as they gained recognition held their meetings at the same time and place as the State Convention, meeting in a neighboring church, generally of another denomination. In one state where this custom had been established the pastor of the entertaining church was violently opposed to woman's work. When the handful of delegates, for whom no arrangements had been made, assembled, there were, beside themselves, some twenty or thirty women in the church. These were supposed to be Baptists ladies from the town. Later it was discovered that they were Presbyterians and Methodists, who had come out of pity. The Baptist pastor had instructed his members not to attend! The carefulness with which the Central Committees had to order their steps is apparent in a discussion which came up in the Alabama Committee prior to the convening of the State Convention, as to the propriety of holding a woman's meeting when that body met in Anniston. It was conceded that such a meeting was desirable, but doubt was expressed as to the wisdom of holding a formal meeting without the invitation of the Convention. The conclusion reached was that the Central Committee should be governed by circumstances and the tone of feeling at the Convention. No meeting was held.

A School of Training.—In the pleasing picture of the early days of the Tennessee Committee, drawn

by one of its former members, we find the portrait of all. The Central Committee of our Tennessee Union was a veritable training school for missionary workers, a school without a teacher. No worker qualified by previous experience came to our aid. None of the members had even had the discipline of a business office. The correspondence and distribution of literature was needlessly heavy, and there may have been too great conscientiousness as to the exact number of leaflets in each package and anxiety that every postage stamp do its full duty.

"Nevertheless, it was in this volunteer work, and in those monthly meetings free from all formality, that timid recruits learned to keep minutes, list addresses, and make out reports, and so became prepared for expressing in active service their love for Christ's cause, and fitted for leadership when responsibility was laid upon them.

"Sometimes the meetings were held in private houses, or in the various Nashville churches. In 1894 the use of the ladies' parlor and of a bookcase was offered by the First Church, then in the new house of worship on Broad Street. There, Ben Webster, the veteran janitor, with the reverence of his race for those in authority, always placed an imposing armchair "fur de president," which our beautiful presiding officer would laughingly push aside. In that room Dr. I. T. Tichenor, of delightful memory, told us with touching pathos of the graves of

missionaries' wives, which are the invariable accompaniment of mission stations.

"Twenty years in advance of their day were Drs. Tichenor and Tupper, in their sturdy support of woman's efforts and faith in woman's loyalty.

"The utmost prudence and deference to the sentiments prevailing as to the manner in which the work should be carried on was instructed. Strict usage as to 'mixed assemblies' was adhered to, silence being enforced even upon the entrance of a messenger or of a brother invited to make an address. One asociational vice-president, who was desirous of avoiding "mixed assemblies," both because of the attitude of many of the brethren and because of her own timidity, found herself in the predicament of being unable to prevent the attendance of male delegates to the association, who came flocking to the woman's gathering out of curiosity, and apprehension!

The Ministry of Ministers' Daughters and Wives. "Whatever may be said of 'ministers' sons'—things generally untrue—certainly the missionary cause has thriven by the devotion of ministers' daughters. Not a few of the leading workers throughout the state were women loyal to the 'plain living and high thinking' of the parsonage home of their childhood. Pastors' wives, also, were a chief reliance, and to their quiet, persuasive administration of the affairs of the missionary societies, no doubt, is due

to a great extent the transformation of many an opposing preacher into a champion and advocate.

"Sisters living in the country and in smaller towns realizing the difficulty of organizing and sustaining societies, were not ready to accept the responsible office of associational vice-president. Still, in 1891, there were twenty-six such helpers enrolled, and nobly did they endeavor to till their large fields. Some went, at much inconvenience, to hold meetings, others from beds of sickness wrote appeals to pastor and church officials, begging them to allow the women the privilege of personal expression.

"Among our own ranks it was interesting to note the development of many who 'learned by doing.' Beginning with mere attendance, afraid of the sound of their own voices, by degrees they would take a share in the responsibilities, until, in some instances, one had successively filled all the offices with honor. It would be difficult to find an agency more stimulating to all womanly powers than the mission cause. Here is the strong motive, the high aim, the manifold variety of methods, to broaden sympathy, draw out natural abilities, and lead true culture of heart and brain."

"Thus in journeyings oft in weariness and painfulness, in watchings often," "in labors more abundant," the women everywhere received the news that women were called to a new world-wide endeavor.

Behind the reports of the general union stand ever the reports of the states, and behind that in

turn the individual society. To record the faithfulness of all would require a library. Such a library is written for celestial reading.

From Experiment to Success.—The first year goes far towards making or marring the history of an organization. Its progress may not be great, but if it is so wisely directed that the steps do not have to be retraced, it is fortunate. The first year of the Executive Committee was a long and prosperous journey on its forward march.

The plan of receiving recommendations from the Boards of the Convention, presenting these to the State Central Committees, placing in their hands the materials, in the way of literature, reports and mite boxes to carry them out, and holding before them the inspiration and incentive of a united work has never changed. In the first year both the Foreign Mission Journal and Our Home Field gave the Union a place, and two years later a missionary department was opened in Kind Words. State Central Committees were given columns in their state papers, and the Union found a far-reaching voice in missionary circles. Mississippi and Virginia joined the ranks during the first year.

The first report showed a gain of nearly ten thousand dollars for home and foreign missions over the previous year of unorganized work, and "made the first anniversary in Memphis a glad occasion, lifting the effort from the plane of experiment to that of success."

In 1890 Alabama joined its strong force to the Union, and in 1891 the embargo was lifted and North Carolina's vigorous young committee came into line. The same year Western Arkansas and Indian Territory, a Convention since absorbed into others, brought the frontier into the Union itself, and tended to emphasize the mission of the missionary box.

Blessed Boxes.—It would require more than the rest of this volume to tell even half the stories of blessings that boxes have carried into missionary homes since the inauguration of box packing in the third year of the Union. The needs of the Southwestern frontier had far outrun the ability of the Home Board to supply it with well paid ministers. True heroes of the faith followed the advancing outposts of civilization. The Board could give them a mere pittance. This was supplemented sometimes by a still smaller amount from the little settlements scattered over a field often a hundred miles across. There was much real suffering; much deprivation; much continued self-denial. The children were raised by unrelenting, pinching economy. The women were asked to lighten their burdens by boxes of clothing.

This opened up a remarkable correspondence between the Executive Committee and these Christian pioneers. They told out their hearts, and their confidence did not lack response. A box letter from a frontier missionary brought the society to whom

it was sent into heart-to-heart touch with the minister, his wife, whose lot was generally harder than his own, and the children, down to the tiniest tot. Lucy, Mary, James, Thomas and John became living personalities to every woman and child in the church in Alabama or Mississippi who were preparing clothing for them. Touching stories of sacrifice and need could be indefinitely narrated.

Her Father's House.—One of these was told in a widely read tract called Her Father's House, which, while it awakened great interest in packing of boxes, brought out some adverse criticism. A missionary who was living in a dug-out had begun the building of a small house. His little girl, who could not remember having lived under a roof-tree, looked forward to two great events—the completion of the house and the coming of the box, promised by a large city church in the East. The Board was hampered for want of funds, and the pitiful salary was delayed. Work on the house came to a standstill. Weeks passed and the box did not come. Food became scarce. The mother's heart was overborne with anxiety for her family. Still the little daughter hoped on. The box would surely come. The house would be built. But little food and scant clothing began to do their work. The little daughter fell ill. In vain she strained her sick eyes for the coming of the box. After the end a letter found its way to the society, which had been all too slow. It read: "Send the clothing you had prepared for our little

daughter to some other missionary's child before it is too late. God will clothe and house her in her Father's House above."

A Little Coffin.—The story was overstrained and untrue, the critics say. From the West a voice replied. With the pain of one who reopens a hurt which has never fully healed, a missionary told one story of many from a long life of service.

He returned from a long journey to the isolated home, where more than once there had been, for a week at a time, nothing to eat but dried beans. His little boy was ill. There was no doctor in many miles. In a few hours the child was dead. There were no neighbors. The wife prepared the child for burial, while all night long the blackness seemed to shriek back in despair from the blows of the hammer as he fashioned some rough planks into a little coffin.

On such lives was the growing church of the far Southwest built.

A Western Jewel.—Though the life was hard and the children went without luxuries and many things which we deem necessities, many grew to sturdy and useful men and women. How a box made a missionary must be told. Five little graves! Five little graves of five little sisters. Not lying close together, where the mother might come to cover them with flowers, but weary miles apart, each one farther towards the ever moving frontier. They tell the story of twenty years of life of a frontier mission-

ary who, without salary from any Board, eking out the pitiful sums received from the scattered Christians by a little store. He and his wife had moved on wherever new need called. In each place they made their home a little life, too scantily nourished, flickered out. Little wonder that the children left them were most precious.

One of these they called Jewell. She took her place in the family life, doing her share in the too heavy work which must be done by the frail hands of mother and children during the preacher's long absences. But an ambition was growing in Jewell's heart. The resting hours found her bending above the books which her father held as necessary for the nourishing of the minds of the children as good food for their bodies. Jewell longed to go to college.

The Box That Made a Missionary.—How could she hope to go? If all else could be arranged, how could the necessary dresses be gotten? Then a box came from Louisville, Kentucky. What a box it was! Not all boxes were like this one. Some, if the truth must be told, had brought a flush of shame, as half-worn garments succeeded soiled, or useless ones. But this was far different. Beside the warm blankets and other comforts for the whole family there were dainty surprises tucked away in the corners and, best of all, packages marked with the names of each member of the family. Jewell's made it possible for her to go to college. After college came the Training School.

It was then that the Missionary Society found the bread cast upon the waters years ago. Jewell was invited to speak to them during Home Mission week. Simply she told of the box which had opened the wide world of service. She spoke of the surprises, and her package. When it dawned upon her hearers that they had sent the box, which had given a young life to China, their joy knew no bounds. Today, as they hear of their Jewell shining in the darkness of China, their sense of possession a hundred times repays them for all they packed in that pine Pandora box of fate.

The Box That Kept the Preacher.—Year after year the box work grew. The societies were urged to be careful in valuation, and doubtless the majority of the boxes were undervalued. With even this conservative estimate the money value of the boxes sent during the years since 1897, when record of their value was first kept, is over $461,000.00. But the worth in comfort, in cheer, in timeliness and hope cannot be estimated. "I could not have stayed on my field but for the box," was said so often, in acknowledgment, that it became almost an old story. Yet it told ever a new story of struggle and deprivation. In the last six or eight years fewer boxes have been needed on account of the growing towns and thickening neighborhoods, which are able to supplement the amounts paid by the Home Board, or have "come off the Board," and support a pastor of their own. But the work still goes on, and

Blessed Boxes are still an important part of the Union's work.

The Centennial of Missions.—Great were the plans and hopes for the observance of the Centennial of Modern Missions in 1892. A hundred years before Carey, the "Consecrated Baptist Cobbler," had left England for India, amid the laughter or indifference of high and low. After seven years of unremitting labor he had baptised his first convert. He died in 1834. Under his direction the Serampore Mission, of which he was founder, had issued two hundred thousand Bibles, or portions of scripture in about forty different languages. He died known and admired by all England. He was universally acknowledged the founder of modern missions, and as the centennial of his going out approached, all denominations prepared to do him honor. It was fitting that the Baptists should lead in this movement. Southern Baptists set before themselves the sum of $225,000.00 for home and foreign missions, and sending out a hundred new missionaries to foreign fields. The gift was heroic in proportion to what had gone before.

The young Union threw itself enthusiastically into the effort. A Chapel Card and Mission Certificate were worked out with great care, and for two years heroic and successful efforts were made to reach not only all Southern Baptist women, but the Sunday-schools as well. In the second year the correspondence leaped from four thousand letters to

nearly eighteen thousand. The contributions went to sixty-two thousand, or more than double w'iat had been given in the first years.

A Rich Gift from the Poor.—If you turn your steps on a certain week day towards the large and handsome Eutaw Place Baptist Church of Baltimore you will find you are keeping step with many women of the humbler sort. Some wear hats, some shawls, but all bearing the marks of hard and steady toil. They are going to the mother's meeting, which has long been a source of blessing to many hard-working women, and of which Misses Annie and Alice Armstrong have been for many years leading spirits.

On the organ stands an inconspicuous mission box, into which fall many hard-earned but cheerfully given pennies, which unite the givers with the great world of women and open to them large thoughts of other lands. They, too, heard of the centennial of missions, and ere the year was out they contributed $119.00 to carry forward the great work.

Pains and Prayers.—While infinite pains were being taken to rally the women to the centennial call, the need for prayer was keenly felt. Each year since the first, when Miss Moon's letter and Miss McIntosh's appeal had brought the first Christmas offering, Christmas had been similarly observed with increasing gifts. Now the need for greater than woman's help resulted in coupling with this offering a week of prayer for world-wide mis-

sions. Since then the first week of January has been invariably set aside for this purpose. How deep its influence in the lives of the ever-widening circle who observe it, and what its influence on the moving Hand that moved the world, none can ever know. The Union's year would seem to begin awry and to be robbed of one of its best weeks were anything to interfere with the week of prayer in January.

Answered and Unanswered Prayers.—Does God answer prayer for missions? The question is important and timely. Let us see.

Look back a hundred years. The Church of God is on its knees. This is its prayer:

"Lord, open the doors of the closed lands that we may enter with Thy gospel."

This is the answer. In fifty years every great land is opened. The missionary may enter if he will.

But the Church is still kneeling. The petition is:

"Lord, give us missionaries."

Before the close of the next fifty years 5,000 young men and women stand on the shores of America, pleading to be sent to foreign lands, and hundreds more are ready to give their lives to the saving of the millions from every tongue and nation under heaven, who had come to our own land.

Why do not these earnest, prepared and consecrated young men and women go?

The church still kneels, bending very low, praying for itself:

"Lord, give us means. Thou hast heard us in two petitions. Lord, grant us this, without which the other two are of no avail. The heathen lands are open; our land is full of lost men. They are dying within our reach. Here are these thousands of Thy young servants longing and praying to be sent, ready to suffer and, if need be, to die to reach them. But they cannot go. They cannot reach them unless Thou open our hearts to give the money. Lord, look upon us in mercy and make us willing in the day of Thy power. Our hearts are cold; we hear the cry of the dying and fail to heed it. Lord, touch us and make us delight to give according to what Thou has given us."

A Week of Self-Denial.—It was not long after this that another week took its place in the Union's calendar. Boxes to the frontier missionaries were bringing the societies into close contact with real self-denial for the salvation of our own country. They felt that the solution of the problem was more adequate salaries for these pioneers. It seemed fitting that they should for one week at least bear some self-denial for the home missionaries, whose lives were one long sacrifice. So in March, 1895, the Week of Self-Denial for Home Missions began. Older workers still call it so. The title slipped out of use from very shame. True the week continues and the gifts grow larger year by year, but to call

giving up dessert for a week, putting a yard less ribbon on the spring hat, or deferring the purchase of a dress "that you get all the same a little later," do not seem worthy of so large a name. Perhaps it is just as well that this is so. Truth is better served by its recognition than its degradation. As the Week of Prayer in March helps to bring us nearer the soul needs of our country, it may be that we may come back to the old name with a full realization of its meaning and pour out gifts in a real week of self-denial. If we ask what is self-denial, let me point you to the pen portrait of the frontier missionary drawn by a skilled hand.

A Pen Portrait.—"The character of our frontier missionaries is so unimpeachable as to inspire confidence in their enterprise and increase faith in their continued success. They are converted; they have been turned from darkness to light, have known the weight of sin and felt the joy of pardon.

"They go forth delivering the message which faith has made dear to their own hearts, and preaching the gospel which has been God's power in saving their own souls. With the blessed experience of sins forgiven, and a precious knowledge of grace divine, they speak what they believe, and testify what they know. Being born of the Spirit, they love God supremely and the soul of men unselfishly. Then, too, they are consecrated. They believe that God has laid His hands on them in holy ordination; that their Lord and ours has called them to preach

the everlasting gospel; that divine Providence has set them apart for the work in which they are engaged.

"There are different degrees of spirituality among Christian people, but no one can intelligently doubt that our frontier missionaries register high in the scale of genuine consecration."

They are men of one Book, and that Book the Bible.

Multiplying the Missionary.—Every leaf of the Bible is a living tongue. Until the missionary multiplied himself a thousand-fold by the printing press, his task of reaching the millions of the heathen world seemed hopeless. The great Bible societies of Great Britain and America have been the right hand of the missionary organizations. No romance of modern times has been more thrilling than that of the translation and distribution of the Bible in four hundred languages and dialects. By far the larger part of these translations have been made by missionaries who have often had to reduce the language of the people to writing before they could give them the Bible in their own tongue. Here is an incident which illustrates the difficulties.

"A low coral atoll, languid with lilies and palms. Futuna, of the New Hebrides, 1500 miles east of Australia. Just one of the myriad islets sprinkling the map of the South Pacific as stars dust the firmament with nebulous splendor. And landed on the strand a Scotsman.

"The lonely white man is going to reduce this savage speech to writing for the first time, and having done that, he will hand over to this remote people a magnificent literature entire—the Christian Bible; and that so cheaply that any Futuna man may buy a perfect copy in Aneityum for fifteen pounds of arrowroot. Impossible? Nothing is imposible to the man with the 'Idea'; he will give his life to it with a singleness of purpose, an ingenuity, a selflessness, a disregard for deadly peril.

"He is one of many, that patient lonely Scotsman.

"In Uganda, Dr. Crawford waited five years to get the one word 'plague' in Ki-Mbundu. And one day he overheard an ivory-hunter complaining about the village rats—what a 'dibebu' they were. And down went the long-sought word in a tattered notebook that would fly out from the ragged coat at such times, as though it had ears to hear."

The romance of translation is followed by that of distributing eight million copies a year.

Camel Carts and Dog Sledges.—"Fast steamship and train are but the first step in the transportation of this babel of books. And then come little sailing-ships among the coral islands of the Pacific; canoes and houseboats for Indo-China and the west coast of Africa; camel carts in Australia; dog sledges for the Arctic; packhorses and hard-headed negro porters, with many other varieties of transport, according to the region. Magic lantern and buffalo carts among Dyak head-hunters in Borneo;

camels and ponies among Mongols of the Gobi Desert; mule train and Llama herd in the Andes; laden junks, man-hauled by bamboo cables up the Yangtse gorges, and elephants and straw-thatched cars in far Siam."

The Bible Fund.—But Bibles the missionaries at home and abroad must have. The Sunday-School Board, which was building up a great Southern Baptist publishing house in Nashville, Tenn., recognized this. Out of its business it offered to give, for Bibles to be distributed by our home and foreign missionaries, a dollar for every dollar given for this purpose. Bible day in the Sunday-schools and children's societies is the outgrowth of this offer, first made in 1897. Could the Bibles be followed as they leave the hands of the missionaries and go out on their mission of salvation, there is no one who would not crave the privilege of putting others into circulation. Let us follow a few of them.

A Bible in Brazil.—A physician from a neighboring city came to Bahia, to visit our missionary, Mr. Daniel. He told him he had never heard a sermon and no colporter had ever visited his city, nor had he ever read any gospel literature but the Bible. In a distant city he and his wife had found a Bible. They studied it, and were converted. He invited some of his friends to come to his house, to worship God and study His Word. The result was that twelve others were converted. The little company resolved to meet regularly, and take the Bible

for their guide, until the Lord would send one to instruct them. To them the missionary came as the answer to their prayers.

How the News Came to Amargosa.—Two gentlemen, one a colonel and one a captain, from Amargosa, one of the chief commercial cities in the interior of the State of Bahia, called on Mr. Ginsburg one day and told him they had come to beg him to visit them and preach to the people. They had bought a Bible and several tracts from a colporter, who passed through Amargosa, and after reading and rereading the Bible, had become so interested they longed to know more about it. Seeing his address on one of the tracts, they came to him. Mr. Ginsburg seized the first opportunity to visit Amargosa, and was listened to by large numbers, with eager faces and bent heads, who seemed awakened by the spirit of God.

Thirty Years of Waiting.—A copy of the Bible fell into the hands of Edward Lara, the owner of a great ranch in Mexico. He read it, and for thirty long years remembered its teachings. Hearing of our missionary, Dr. Powell, as a man teaching the same forbidden book, he invited him to visit his ranch and instruct him more fully in this way. The result of this invitation was the baptism of Lara and a number of others and the organization of two churches, known as San Rafael and San Joaquin.

The Coming of the Children.—All this time a strong children's organization had been growing up

beside the Woman's Missionary Union, under the care of Dr. George Braxton Taylor. Like the little rill which takes its rise in the mountains, but gathers force until it waters the whole plain, so the Sunbeams began in a little mountain town of Virginia and flowed out towards the great world, for they were "Fain for to water the plain" where

> "The dry fields burn, and the mills are to turn
> And a myriad of flowers mortally yearn."

Sunday morning in 1886 saw a crowd of bright-eyed, rose-cheeked children laughing and skipping on their way to the Sunbeam Class of Mrs. Anna L. Elsom, which met in the corner of the little church of Fairmont, Nelson County, Virginia.

The young pastor had just left the Seminary, and was spending a year at the University of Virginia, going out in turn to his three country churches, of which Fairmont was one. It was not long before he and the Sunbeam Class were fast friends. The teacher and pastor talked to them of missions, for, being a missionary's son and the grandson of the first secretary of the Foreign Mission Board, his heart ever turned to the great world's need. It was decided between the preacher and teacher that Sunday-school children were not well taught unless they were taught not only to be good themselves but to help others to be good also—in other words, were taught of missions. So the work started.

Missions and the Barnyard.—The Sunbeam Class began to meet once a month as a Sunbeam Band. They were to bring at least a penny. This was to be earned, if possible, by some kind of work. So it came to pass that many of the children had missionary hens or even missionary pigs. Besides these there was mother to help, berries to gather, errands to run and many little tasks which turned their strength and minutes into money for missions.

More important than money was learning about the world and its need of a Saviour. Dr. Taylor began to prepare programmes for the meetings. The little mountain rivulet began to grow into a river.

Before long several churches nearby, hearing of the Sunbeams and of their success, organized similar societies. The Foreign Mission Board became interested, and bore the expense of printing a model constitution and by-laws.

A letter in the Religious Herald, telling what had been done at Fairmont and in that section, resulted in other societies in Virginia. Three other states followed. There must be programmes, and these Dr. Taylor prepared. Children began to write to him, and he became widely known as "Cousin George." He invited the children to accompany him on an imaginary trip round the world to visit our mission stations, and they accepted with delight. Once or twice a year he arranged Sunbeam Days, when special programmes were prepared and

the public invited. The Sunbeam Corner in the Foreign Mission Journal became to them the most popular feature of that magazine. In the eight years through which Dr. Taylor had charge of the work the Sunbeams reported to him more than $25,000.00, while doubtless much was reported through other channels. All this large amount of work was carried on in connection with Dr. Taylor's pastoral care.

The Union and the Children.—By this time the Woman's Missionary Union was fairly under way. With active Central Committees in the states it was thought wise, in 1892, to place the Sunbeams under their charge. They continued to grow, and, like all other departments of the Union, they worked for Home and Foreign Missions. Many a package which brought delight to the missionaries' children on the frontier was tucked into the boxes by the Sunbeams at home. Years passed. The Sunbeam contributions grew larger. "Desk work," by which Sunbeams helped to pay the expenses of maintaining schools for Chinese children, was taken up. The states appointed Sunbeam leaders, who thought and planned continually for their growth. The Union realized that here lay the greatest hope of strength for the future, and that no effort should be spared to enlist and train recruits. Much later the Sunbeam churches in Yingtak and Canton were built and followed by the building of the Sunbeam Church and School for Mexicans in El Paso, Texas.

The Sunbeams multiplying became a recognized part of the year's aim in gifts, with definite objects for their contributions. Not yet has the light grown as strong as it would be if all the children were helping to send out the Sunbeam rays. There are many thousand children still in darkness who might rejoice in light if the thousands of Sunday-school children were gathered into happy little groups and taught how to reach and bless them. It is work worthy any loving-hearted, Christian women.

Sleepless Nights.—"Those who bring sunshine into the lives of others cannot keep it from themselves" is true of those who increase the Sunbeams' light. The successful leader of South Carolina Sunbeams told some time ago how strikingly this had been fulfilled in her own life. Eight years ago she read an article called "Whither Are the Feet of Your Little Ones Tending?" She could not shake off the impression it made. Her hands were full of Christian work, her health was poor. She had every excuse. But she wondered why the women in the Missionary Society were so timid about reading, talking and praying. Why were so many too indifferent even to join the society? The answer was always they were not trained as children. Three sleepless nights and days followed. The spirit that gathered the first Juvenile Society in Charleston so long ago must have lingered through the years. Before there was a Union Miss Eliza

Hyde had gathered the children of the city into mission bands, and the work had spread to other places. Her life and work were for the poor of Charleston. "She knew no will but God's. She walked in the Spirit. Christ lived in her and the life that she lived in the flesh; she lived by faith in the Son of God, who loved her and gave himself for her. She loved little children and, like her Master, always blessed them." Among her multitudinous duties as city missionary she still found time for the children. When the Union took charge of the Sunbeams she became the state Sunbeam leader. The Sunbeams had grown under her care. The city work pressed heavily. Her years were beginning to multiply. She had been praying for direction. Which of the works she loved so dearly should be laid down?

The Answered Prayer.—Then came the letter from the newly awakened woman asking for directions for organizing a band. Miss Hyde watched her work. As she prayed her face came before her.

"You are the answer to my prayer," she told her.

"But I cannot undertake such a responsibility; I am sick. My physician forbids it. I am unequal to the task."

"Can you doubt God's answer to prayer?" Miss Hyde persisted.

Nor could she. She became the superintendent of her state Sunbeam work. Today her friends marvel to see her physical strength, while the entire

Union looks on her as one of its most successful workers with the children. Rarely does a child "graduate" from her own mission band, which has been the banner band of her state since those first sleepless nights, without having become an active Christian and church member.

What the Children Gain.—Time would fail to tell what the Sunbeam Societies do for the children. A child read of the Sunbeams in the Woman's Missionary Department of Kind Words. No woman in the Church understood or cared. She talked to three girl friends and the four organized a band. Years passed, the little organizer desired to become a foreign missionary. Years of struggle followed, but her purpose conquered, and she is now studying in the Missionary Training School, where she finds others who are Sunbeam trophies. Trace back the most liberal givers in any church where an active Sunbeam Society has existed for twenty years, and you will find that the large majority of them got their training there.

A Decade's Work.—The first decade, whose chief features we have sketched, drew to a close. What it had accomplished was briefly summed up by Miss Alice Armstrong, who, through all the years of her sister's secretaryship, wielded a wide influence as she spoke through her pen for and to the Union.

"Eighteen state organizations standing in line, accepting and carrying out as one the recommenda-

tion of the three Boards of the Southern Baptist Convention through General Woman's Missionary Union methods. All lines of work becoming dearer in their continuance, and the new ones adopted with interest and enthusiasm as they have been presented. Instead of proving a disintegrating force, woman's work in the individual church has strengthened the Church, and unitedly has proved a mighty influence for the general union of forces—Church, State and Convention. Wisely officered by its three Presidents—Miss M. E. McIntosh (1888-1891), Mrs. A. M. Gwathmey (1894), Miss F. E. S. Heck (1892, 1893, 1895-1898)—with its indefatigable and unresting Secretary, Miss Annie W. Armstrong, the guidance of divine grace has manifestly led 'our little one' of ten years ago until today she stands with extended hands full of blessings, loving and loved throughout the length and breadth of the land. She has brought into the Lord's treasury in these years $468,859.23 in contributions, with countless offerings of prayer and willing sacrifice of time, brain and labor. How utterly inadequate is the bare skeleton of a review to express the beautiful, living, breathing reality which the Woman's Missionary Union represents. Her womanhood has developed towards the measure of the stature set up by Christ Jesus. With praises on her lips for His blessing on her efforts, with hope high in her heart and a glowing light in her eyes, she looks with

steady confidence into a future of renewed effort, or, better still, to a glorious welcome of her returning Lord."

FOR THE MISSION STUDY CLASS.

AIM.—To bring us to our knees with thanksgiving for guidance beyond our own wisdom; to show the growth of the Union in its first ten years.

BIBLE READING.—*Christ's Mission to Women.* Study 3. *To Sympathize in Sorrow, and Honor in Service*:—Raising a little girl—Mark 5: 41, 42. Hearing a foreign woman's prayer for her daughter—Matt. 15: 25-28. Healing a mother's broken heart—Luke 7: 12-15. To welcome and honor in his Father's family—Matt. 12: 50.

PERSONAL THOUGHT.—The life, joy and prosperity of the family depend on oneness of purpose. Am I so carrying out the will of the Father that I can claim close relationship to Christ?

SUGGESTED CHART.—*Lengthening Lines.* Two parallel lines; one two inches; the other nineteen. On the upper write 1,200; on the lower, 11,383. Below: "They Shall Prosper That Love Thee."

PARALLEL READING.—Missionary Work of the Southern Baptist Convention, pages 16-41, Chapters 4, 5 and 6; The Home Mission Task, pages 35-40 and Chapters 8 and 11; Southern Baptist Foreign Missions, pages 39-50 and Chapters 4, 5, 6; The King's Business, Chapter 1.

CHAPTER IV.

NOONTIDE.

1898—1913.

The Voice of Hope fills the air. The South, after her long struggle with disaster and poverty, is coming again to her own. By her own efforts she has rebuilt the waste places of war. Railroads stretch out their long hands and draw the produce of Southern fields to Southern factories. The hills of the South are giving up their mineral wealth and feeding the fires and furnaces of the world. Southern schools are broadening Southern culture, and are sending Southern scholars to be teachers in other sections. The Southern States have realized their educational obligations to the negroes, to whom citizenship had come when they were unprepared for its responsibilities; by the aid of the sons of their former masters this race has begun to gain prosperity; the relation between white and colored people have been more satisfactorily adjusted, and peace and understanding reign between them. With the coming of the new century, a New South has grown up upon the deep foundations of the old. Year by year wealth and prosperity are coming to wider and still

BUILDINGS ERECTED BY SOUTHERN BAPTIST WOMEN

First Church, Pernambuco, Brazil. Church, Canton, China (Sunbeams)
Graves Theological Seminary, Canton, China
Woman's Training School, Laichowfu, China
Eliza Yates' Girls School, Shanghai

wider sections. While all honor the old, their lives and hopes are set to the new. No prophecy of the South's future greatness is too large to find ready hearing and determined belief. It is to the loyal heart not only the land to be loved for its past greatness and misfortunes, but to be lauded for the brilliant future which opens out before it as a fair section of a great and reunited country.

A Widening Outlook.—Joyfully the women shared the spirit of glad anticipations which their bravery and uncomplaining exertions in the long, dark days had been a chief factor in creating. The claims of culture and civic life called to them; literary clubs and clubs for the betterment of social conditions sprung up among them; patriotic societies, not only for the preservation and commemoration for the deeds of valor of the Confederate arms, but for all that relates to American history, began to flourish. Without forgetting the gentle manners of the grandmothers, the granddaughters looked abroad, and with wider vision viewed the world, which was theirs by education, travel and sympathy.

Missions were the common possession of all Christian womanhood. Great boards of missions conducted by women were pouring millions into world salvation year by year; the married and single women in mission fields, as teachers, nurses, and physicians outnumbered the men. Yet the woman who leads is always far in advance of the majority who should follow. Though missions were known

to all women, many were still indifferent to them. Nevertheless the years from 1898 to 1913, whose passing in the Union this chapter briefly records, has been a time of enlistment and gain whose story is marked by success and joy.

Days of Trial and Change.—The years which ushered in the hopeful days were clouded. The backward swing from the unusual efforts of the centennial of missions was painful and disastrous. While the gifts in that year fell far below the hopes of the lovers of missions, there was considerable advance, many new missionaries were sent out and new fields were opened. In the years that followed debt dogged every step of progress. The most strenuous effort failed to throw it off, and the new obligations incurred weighed unceasingly on the Boards. For five years debt was the terror cry of the work. It was eight years before the contribution to foreign missions rose to $156,000.00, a small advance over what it was in 1893.

In 1893 Dr. H. A. Tupper, corresponding secretary of the Foreign Mission Board, the most courteous of Christian gentlemen, the personal friend of every missionary and the warm friend and staunch advocate of woman's mission work since he came into the office in 1872, resigned. In the last year of the century, Dr. I. T. Tichenor, also an influential friend of woman's work, and a seer in all that related to the advance of missions in the South, left the secretaryship of the Home Board.

Dr. Tupper was succeeded by Dr. R. J. Willingham, whose name is known and loved by all women's societies. Dr. Tichenor was followed by Dr. F. H. Kerfoot, who died two years later, and by Dr. F. C. McConnell, who soon resigned. Dr. B. D. Gray, under whose care home mission work has so greatly increased, took the helm in home mission affairs, while Dr. J. M. Frost continued to gain victories for the Sunday-School Board.

Brighter Days.—Brighter days, however, were at hand. Contributions to foreign missions climbed to over $200,000.00 in 1903, and up and up beyond the half million mark. Home missions went upward until they went beyond $300,000.00. But this was not until near the close of the fifteen years which we are considering. At their beginning, our entire country was giving only five million and a half to foreign missions, and less to organized home mission work.

This was more than a million gain in foreign work over ten years before, and that a gain of a million and a half over the ten years previous. Or, to put it more plainly, in twenty years (1880-1900) the foreign mission contributions of the Christians of the United States had grown from $2,400,000 to $5,000,000. Their world conscience was waking up.

Keeping Step.—Every-one has wondered how a woman can keep step with the longer strides of a man, and yet never seem to be making an effort to catch up.

In this upward way the Union was keeping step, and indeed often stepping out ahead in the inauguration of some plan which was afterward adopted by the Convention. This was signally the case in what is known as the Annuity Plan, now a part of all the Boards. A member of the Union gave, through Miss Armstrong, $2,000.00 each to the Home and Foreign Mission Boards, and $1,000.00 to the Sunday-School Board, on which they were to pay a certain interest during her life, the principal going to their work at her death. They accepted the trust, and since then this has been a regular part of their appeal and obligations. Many men and women have wisely decided to trust them in their life time with funds which they wish to go on blessing the world after their death.

A Memorial.—The home missionary has ever outrun the home missionary church. So the hundreds of homeless churches have sprung up all over the South and Southwest. Far-reaching was the inauguration of the Church Building Loan Fund by a gift of $3,500, made through the Woman's Missionary Union to the Home Mission Board. The struggling church was to receive a loan to complete its church building; when it was returned, it was to go into another church, and so on endlessly helping to build houses whose very presence in the community would be a sermon in wood and stone.

What more fitting than when Dr. Tichenor passed away, an appeal should be made to the societies in

1894 to increase this fund and name it the Tichenor Memorial Church Building and Loan Fund? But this was not all. The number of homeless churches grew as home mission work extended and prospered. Before the new century was ten years old, there were three thousand such churches within our bounds. They must have help. The Home Board knew of no better way than to increase its Church Building and Loan Fund. Thus it came about that the first $20,000.00 of the Million Dollar Loan Fund, to be raised by the Home Board, was given by the women. In a larger form the work they began comes back to them, and the gifts they will make to it in their Jubilate year (1913-1914) will, it is hoped, exceed anything they dreamed of in its beginning.

Missionary Journeys.—During the years since the organization of the Union in 1888, though a vast amount of literature had gone out from the Baltimore headquarters and the number of letters reached astonishing figures, the work had been largely confined to the office. With the coming in of the century, Miss Armstrong, who not only never received a salary, but now for the first time allowed her traveling expenses to be paid, began the long missionary journeys which helped to strengthen and bind together the wide spreading Union. During the first year she traveled thousands of miles, visiting every state but two within the bounds of the Southern Baptist Convention, including Indian Territory and Oklahoma. After this these

journeys were a regular feature of Miss Armstrong's work until her resigation, as they have been of the corresponding secretaries who succeeded her. Could this officer multiply herself by half a dozen, she could not accept all the urgent invitations which come to her, though the acceptance of them would bring great enthusiasm to the mission work. Many looking into the near future see a time when additional force will have to be added to meet the growing demand for the visits of a real, live Union officer.

Indian Territory and Oklahoma.—The famous "run" into Oklahoma when men dropped off their exhausted horses, staked a claim and built a town before night, was recent history, and Indian Territory was still on the map when Miss Armstrong began her visits to that section. Indian Territory had been a part of the Union from its early days. Among the "five civilized tribes" of Indian Territory the work done by the Home Mission Board had resulted in large numbers of Baptists. The women of the Creek and Seminole Baptist churches organized the Woman's Society of Christian Work in the same year that the Union was formed. True they were new to organized work, and their progress at first slow. Their earnestness, however, was great, and they were ready to be led. The societies in the territory were specially the care of the office headquarters, and "Miss Annie" was a name and a presence known and loved not only by the

missionaries, but by many Indian women. Impressed with the need of women missionaries in the territory, her efforts resulted in the women of Georgia undertaking to support one and the girls of Virginia another. On a later visit she helped to inaugurate a mission among the Osage Indians. Many who saw with interest the large number of Indian women in the Union when, in 1912, it met in one of the magnificent churches of Oklahoma City, did not know that they represented a membership of many years standing. The Central Committees of Indian Territory and Oklahoma are now united in one strong progressive State Union, in which the Indian and white societies in the 1,100 churches of the 83,000 Baptists of the wonderful young state work side by side.

One of God's Grand Divisions.—Turning from the region lying on the western borders of our territory, we enter a section lying in the very heart of the South. It is the mountain region, beautiful in scenery and vast in extent. Here the peaks of the Blue Ridge and Alleghany touch the sky, while from their side flow rivers to the Atlantic and the Mississippi. This territory is seven hundred and fifty miles long, and two hundred and fifty broad. "It is one of God's grand divisions. Circling around it on every side are the vital forces that are shaping the civilization of the American continent." A short time ago the highland people were cut off from the rest of the world by the difficulties of travel. Now,

their country is the playground of the North and South, to which thousands come for health in winter and joy and refreshing in summer. More than this, mines are being opened, farms flourish in the fertile valleys, and towns are springing up. The beauty of the scene elevates; its possibility of prosperity surprises.

Among the three and a half million of mountain people are many Baptists. Cut off, for the most part, from the outer world, they were falling far behind in education. They were sturdy, intelligent, independent and loyal. They needed a helping hand to put them in the road of progress. It is now some twenty years since the Home Board took up educational work in the mountains with the strong determination to make it count. They opened the school door and the children flocked in.

What the Schools Accomplished.—The offer of help called out latent strength. For every dollar expended five dollars was spent by the mountain people. The schools grew to thirty-three in valleys and on mountain sides. Beautiful for situation, they became the Mecca of nearly five thousand girls and boys. Seventy-five of the young men are preparing for the ministry. The Union did not merely look on with interest, but was anxious to help. In 1900 the Central Committee of North Carolina made a call for volunteer teachers who would teach summer vacation schools. The summer following fifty went to the mountains of North Carolina. Every-

where they awakened interest in education, and while the work was not long continued, it was a deeply interesting chapter in the educational history of the section. In 1905 Miss Armstrong visited ten of the schools, located in North Carolina, Tennessee and Kentucky, and the story of her visits cemented the link between schools then being opened or extended.

In answer to the question, "What do you need?" the reply was, "Everything—beds, bedding, knives, forks, tables, tablecloths, books, chairs—" In short, everything but boys and girls. The last were plentiful.

Mountain School Stories.—The mountain school box then came into the Union's range of interest. It stood for all those things and more. Into their study, prayers and gifts came the schools and their pupils. No work has made larger returns. The stories of heroic struggle for an education, the determination to render large service in the world, the final triumph over overwhelming odds, the growth of churches, and the remaking of the home come down to us perpetually, and stimulate all to greater earnestness in our own lives. The inner life of the schools can best be told by the teachers. One from Gallatin, Tenn., tells of children more interested in Bible stories than fairy tales, and of what the older pupils accomplish when they go to their homes.

"As teacher, I live and work in the home with

the boys and girls, but I teach principally the younger pupils. Even there, we have our Bible study class. The memory work of the first three grades in my department has been—naming the books of the Bible, the Ten Commandments, the twelve disciples, the model prayer, the beatitudes and a number of the Psalms. Then we took up various incidents in the life of Christ, and studied other Bible characters. No fairy stories are half so interesting to the children as the Bible study.

"We also study Missions in the older classes. This spring we studied about Livingstone and his work in Africa. When we came to the general review it was certainly surprising to note the many things they had learned and the impressions made.

"When school opens the great desire of the teacher's heart is to have each of the boys and girls take Christ as their Savior and Guide. Then can come the training for service with realization that there is a work for them.

"The boys as well as the girls become very much interested in Mission study.

"When the girls leave school, many of them go out to teach, organize W. M. U. societies, work in Sunday-school and church. One of our girls organized and superintended a Sunday-school. Other girls have gone to larger mission fields at home and abroad. And last, but not least, many are home makers, and their homes show the training received at our schools so much that strangers pass-

ing through the mountain section say that they can tell that they have been to school.

"'The boys organize Sunday-schools, prayer meetings, Mission Study classes, Bible Study classes, and become the leaders religiously, socially, morally and politically in their community and state."

Fruit from Fruitland.—Fruitland is situated on the beautiful plateau which extends from Asheville, N. C., to Hendersonville, the pretty mountain town near which it is situated. Seventy-five per cent. of the teachers of Henderson County have been educated in this school. For years no girl has left the Girl's Home unsaved.

"Most of them have returned Christian workers, while six have surrendered their lives to the Lord for special service during the past three years. None of these girls waited to begin active personal work. God has been with them, each and all, and blessed them by using them in the conversion of their comrades.

"They, as well as others, have gone to their homes and organized Philathea classes, instituted Cradle Rolls and Home Departments, or often organized Missionary Societies.

"Our own Woman's Auxiliary hopes next year to support a Chinese girl in school.

"Our Baptist Young People's Union this year sent twenty dollars to assist in the education of native Chinese preachers. One of the pupils has

taught two years, hoping to be able to go to the Missionary Training School."

With the growth of the schools and the knowledge of such facts as these and those that follow, it is little wonder that the Union's interest in them has never ceased to grow. They are now particularly close to the heart of the young women, being the special Home Mission object of their societies.

With a typical incident of the change that even a slight contact with these schools brings to pass, and one of their molding power when they are allowed their full sway, we must go on with our story of the years.

Learning Things.—"One of our pastor boys, a few weeks ago, said to me:

" 'In visiting among the people of the mill, I came to a house which attracted my attention by its very clean and especially neat and tidy appearance.

" 'In answer to my knock, a young girl, the mistress of the house, opened the door.

" 'As I spoke of the attractive home, she said, "I was at Fruitland only a few weeks, but I learned lots of things."

A Voice from the Heights.—" 'Will the young lady sitting on the third from the back seat in this aisle come forward and sing this solo?' The young lady thus addressed arose and walked slowly to the front of the class room.

"The request was made by the teacher of voice

culture in the Bible Training School in a Northern city.

"After the first few notes the singer's voice rose clear and sweet; she had forgotten the strange faces and surroundings, and was sending up a prayer of thanksgiving and praise.

"When the song was finished the teacher, after a slight criticism, spoke of the melody and 'sympathy' of her voice. It had tears in it.

"Sarah returned to her seat with a glad heart. She had entered the school a few weeks earlier, and with many misgivings had looked forward to the time when she would have to stand before people who were not her own mountain people. Seven years before, a child of the mountains, she had gone to one of our Mission Schools with no thought of what her life was to be. Her only desire was for an education, that she might be raised above the ignorance around her and be prepared for greater service in Christ's kingdom.

"She was an orphan left without means of support. Work was given her in the Home to help earn her way, for these people are not objects of charity, and only ask a chance to help themselves. She improved every opportunity for study of the Bible and missions. The desire to consecrate her life and voice for the salvation of the lost world grew. She soon learned enough to teach in the rural schools and help in the care of the sick. Thus

she earned enough to finish the course of study in the mountain schools.

"With her bright, happy disposition she won the hearts of the girls as well as the teachers, and soon became a leader in all lines of religious work, using her voice whenever it was needed.

"When God signally opened the way for her to go to the Bible Training School, the Young Woman's Auxiliary, though made up of girls who were having a hard struggle for their own education, wanted to give of their little to help Sarah carry out her plans; they believed she was 'called to the work.' They still feel that she is one of them, and as they gather in their meeting and pray for her and use the outlines and suggestions she sends for their study, her influence is felt. Remembering her brave struggles, they press toward the mark for the prize of the high calling of God in Christ Jesus."

From a Christian Mother.—No one can walk along God's paths without being willing to turn into new and larger ways. In 1904 a donor, then known only to the corresponding secretary, offered the Union $10,000.00 for a home for missionaries' children and a temporary rest for missionaries. Up to this time the Union had not held property, and was not incorporated. The responsibility of caring for children temporarily separated from their parents, by the exigencies of mission life, was felt to be heavy, but there was no hesitation. The gift of a "Christian Mother" was accepted and the Union

set about the fulfillment of the conditions of the gift. Within a year and a half a beautiful property had been selected in Greenville, South Carolina, and the "Margaret Home," named by the donor Mrs. Frank Chambers, of New York, for her mother and daughter, was opened November 19, 1905. Between these two dates are bracketed a vast amount of thought and care. Miss Armstrong had given her personal supervision to every detail. States had furnished the rooms of the widespreading house, sometimes naming them for their states, or individuals had craved the privilege of making them memorials of those they loved. Beauty and utility met in every detail.

The Margaret Home.—The Sunday morning in November when the doors of the Margaret Home were opened, the leaves were falling in red and gold showers from the big trees on the six-acre lawn which surrounded the large white house. The House Mother was already fulfilling her duties, and three children from Brazil were already at home. The Advisory Board, composed of one woman from each state, the Local Board of Greenville ladies, and the Local Advisory Committee of gentlemen had combined to see that no detail of comfort was lacking. Behind them stood the Union. A walk around the house and gardens, as it was when completed, shows the loving thought that went into the preparation of this home, the ideal of which was to be a home in the true sense of that dear word.

"The states' share in the furnishing is evidenced by the small plates bearing the names of the states on the doors of the different rooms—library, parlor, dining room, bed rooms, kitchen, etc.—and the tasteful simplicity of it all is restful and pleasant. Three rooms are memorials of some of the Master's servants whom He has taken to Himself; one commemorates the long and useful service of Mrs. Mary E. Armstrong, of Maryland, mother of the Union's first corresponding secretary; one bears the name of Mrs. Joanna R. Ness, of Maryland; and the third reminds the guest who stays within its quiet blue-and-white wall, that little Tennie Wade Bolton, of Alexander, La., in the two short years of ner life, was a blessing to many hearts.

"The house is lighted by electricity, and heated in winter by a large heater in the central hall, and by open grates in the various rooms. A piano gives opportunity for the children who are taking music lessons at school to practice faithfully at home. Out-of-doors, the well-kept garden furnishes much of the vegetable supply for the table of the home, and the chickens and the cow lend the air of a thrifty little farm to the establishment. Outside the piazzas look off through the beautiful trees which dot the wide lawn to Paris Mountain, rising green against the sky."

Schools of unusual excellence are in easy reach. Beside the graded schools, the historic town of Greenville contains Furman University and Green-

ville Female College, which are glad to help the girls or boys ready for them.

The Home Roof.—Each passing year has brought children of missionaries to Greenville, generally from foreign fields, though now and then a home missionary has found the home a blessing to his little people. Missionaries have come for a temporary rest under the green trees and on the wide verandas. In the meantime the tide of progress, which has been making the big town into a city, has turned in the direction of the home in the suburbs, and its value has trebled. Through the years, its roof has sheltered and blessed many though it has never been filled to its utmost capacity.

Years have brought some changes, and may as they go on bring others, but the same willingness to serve in new ways which characterized the Union at the acceptance of the gift will lead it to serve and mother the missionaries' children whenever they are entrusted to its care.

A Time of Change.—It was difficult for the Union to adjust its thoughts to the coming change, when in the session of 1905 Miss Armstrong announced that it would be her last year of service with them. During the years which had passed since the close of the first decade, Mrs. C. A. Stakely (1899-1902) and Mrs. J. A. Barker (1903-1905) had ably served as presidents of the growing organization, only the chief of whose multitudinous activities have been named. Mrs. Barker felt that she too could no

longer fill her high office, so the Union faced soberly a time of change. During the last year Miss Armstrong's work was possibly more arduous than ever before. Her journeys summed up nearly twenty thousand miles. One of her visits was to Indian Territory and Oklahoma, another to Chicago to make an address before the Woman's Auxiliary to the National Baptist Convention (colored), to which she had previously given much sympathetic help, while twice she visited the Margaret Home, being present at the opening, of which we have spoken. So in labors more abundant she reached the end of her eighteen years of wise and never-wearying service. Others whose names should not be forgotten wrought with her valiantly, but those first eighteen years of foundation laying and wise building carry her name more deeply graven upon them than that of any other woman.

Readjustment.—In these days of change the Union turned to Miss Fannie E. S. Heck, who had twice held the office of president, and asked her to "take the helm." She accepted the responsibility with a deep sense of the grave and high duties, which she has tried ever since to discharge, in May 1913 entering upon her fourteenth year as President of the Union. For the first year after the resignation of Mrs. Barker and Miss Armstrong, the position of corresponding secretary was vacant, and work fell with full weight on the President and Executive Committee. Several of the Committee had

been members for many years, notably the Treasurer, Mrs. W. C. Lowndes, and soon the work readjusted itself. The Literature Department, which during all the time since the beginning of the Union had stood in closest relation to it, now, by the generosity of the Maryland Association, which had contributed the original fund for its establishment, became an integral part of the Union, and continued to increase its influence year by year.

Our Mission Fields.—Finding a voice was, however, the most notable occurrence of this year. This was through our Mission Fields, now a name familiar not only to every Union member, but to a far wider public. Hitherto the Union had spoken through thousands and ten thousands of leaflets, and the departments given them in the Foreign Mission Journal, the Home Mission Field and Kind Words, and through the mission columns of the state denominational papers edited by the State Central Committees. But there was nothing which was the Union's very own; nothing which offered a full and thoughtful programme, following the topics chosen for monthly study; nothing which year by year held the eight thousand and more societies to one thought and purpose in study, prayer and gifts; nothing that held out to the leaders of the children's bands the guiding hand which would in turn enable them to lead their young charges into an ever broadening knowledge of our own mission work, of which they were to be the leaders in the

future. Miss Heck, assisted by Miss Elizabeth Briggs, the successful band superintendent of North Carolina, who conducted the Sunbeam Department, undertook the editorship. The demand for the new publication was vociferous. Like Nicholas Nickleby, the societies continually cried for more. The first quarterly issue of seven thousand grew to nine thousand, the nine to fifteen. Then it was evident that no organization could long give such a number free. This made no difference—the subscriptions began to flow in, and the steady flow has continued until Our Mission Fields has become one of the few self-supporting Woman's Missionary Magazines, and its speedy conversion into a monthly is demanded. The present editor is Miss Claris Crane, of Maryland.

Marked Progress.—The close of the year whose beginning had seen many changes showed that it had been one of marked progress. The Tichenor Memorial Fund of twenty thousand dollars was completed; an increase of thirty-five hundred dollars had been made in the Christmas offering, and an increase of more than twenty-one thousand dollars in the total gifts. The Union met in hopeful mood ready for new work and new responsibilities.

Finding a Name.—In this hopeful year the young women chose a name. They were the "Young Ladies' Societies," "Girls' Bands," "Young Woman's Circles," this, that, or the other. There were

six hundred of them, and they needed a generic name and a definite place in the aims, plans and reports of the Union. They were asked to choose, and their choice fell on the name already used by girls of Alabama. From that time they became the Young Woman's Auxiliary, with pin, hymn, motto, annual aim, manual, state leaders, and all that goes to make up the well-developed "branch" of a great organization. A separate name and distinct reports worked wonders. Before they felt themselves an auxiliary absorbed; now they know themselves an auxiliary lauded and depended upon. What they had given before was merely a forgotten quarter tucked away in the general family purse. Now it stood a growing and acknowledged column in the family assets.

Knowing they were coming into their rights, their "quarter," which in 1907 was found to be six thousand dollars, was the next year eleven thousand dollars. In seven years it has grown to twenty-six thousand dollars. Responsibility began to develop the young women. Moreover they gained an auxiliary.

The Auxiliary's Auxiliary.—The girls too young for the young ladies and too big for Sunbeams asked a place and name. The Young Woman's Auxiliary took them under their wings. They called them the Junior Auxiliaries, and stand pledged to give them big sisterly advice and leadership.

How the Training School Began.—1907 was distinctly the young woman's year. Naming the unnamed societies was a small venture to the next in their behalf. For some years the thought of a Missionary Training School had been finding lodgment in many minds. In this year the matter was put to the test. It had been decided in the previous session that this would be a chief question at this time. To understand how the Union was led out into this larger place it will be necessary to turn back the pages of our history.

For years young ministers who had not completed their preparation for the ministry before their marriage had been bringing their wives with them to Louisville. Unforbidden but unnoticed, some of them would venture to accompany their husbands to the classes, in the Theological Seminary, drinking in the teaching and studying diligently at home to prepare themselves for the many duties of a pastor's wife. If married women could be taught why not single women, who wished to prepare themselves for distinct mission work? So thought several young women who ventured to knock at the Seminary's half-open door.

The Baptist Women of Louisville.—They found, however, that more than acquiescence in their presence in the class room was necessary. The city was big; board was high; they had little means; they were lonely and unprotected in the midst of a multitude. In the autumn of 1904, four young women

made their way to Louisville to attend the Seminary. Some found hall bedrooms, some third-story backs. It was indeed scant living and high thinking. The matter did not long go unobserved by the Baptist women of Louisville. Already they were planning to meet the need. The Central Committee of Kentucky had been talking it over. They called the women from the Baptist churches of the city together for further consultation. The result was a committee of five, who were to find a house, secure a matron, provide furnishings and solicit funds. Such was the outline of their task. The duties might well have staggered any committee. Not so with this one. In about six weeks the house was ready, and four young women deserted their back rooms and hall bedrooms for the new home. The table was spread for the first meal on Thanksgiving Day, 1904. What a meal it was, sweetened by the heartfelt gratitude not only of the poor, tired, homesick girls, but of the Louisville women who rejoiced in this opportunity for service.

Going Into the Attic.—How they loved the little house! There were no servants, but the work went merrily. It was understood that guests would be more welcome if they went with full hands. My first visit, wrote the president of the Central Committee of Kentucky, was in company with a pair of tongs, shovel and poker. Then came a new problem. Three other girls asked for entrance, and the house would hold no more. But three of the

first comers discovered that there was an attic, too low to stand in except in the center. It would, however, hold three single beds, and their hearts would fill it with sunshine. So they asked the privilege of rising in life and went up to the attic, making room for the others to come in. These attic guests are now missionaries in China—Miss Jeter, whose perfect consecration was an inspiration to all; Miss Huey, bright and cheerful, who always saw a ray of light in the darkest cloud; Miss Cynthia Miller, the trained nurse who tenderly nursed any who were sick, and brought them back to strength.

A Grand Old Mansion.—However big the hearts of the occupants, houses have their limits, and the little house was found too small. The next fall a grand old mansion, long past its best days, was rented. Its lofty ceilings and great rooms spoke of bygone gaiety and grandeur. But it never echoed to happier voices, than at this time, nor did any go from its doors to grander work. It must be furnished for the growing family, which soon numbered fifteen. Some of the furniture was borrowed, some loaned, some given. It ranged from the handsome antique to the cheap modern. Carpets were needed. A rag carpet party was planned, and proved a great success. Armed with bright-colored pieces and lunch baskets, a number of ladies picnicked in the great halls, renewed old friendships, made new ones and left material for many yards of carpets as the result of a happy day's work.

The Training School and the Union.—In the meanwhile the efforts of the Louisville and Kentucky women were attracting wide notice. Dr. E. Z. Simmons, a veteran of China, pled for a place for fuller training for all women looking to foreign mission fields. The Seminary offered to open wide its doors to all the women who would enter.

It was recognized, however, that women needed other training beside theological, invaluable as that was—training which they could only receive in a school of their own, which would supplement the work taken in the Seminary. The Kentucky women brought the child of their care and offered it to the Union. The gift was accepted in Richmond in 1907, where nineteen years before the Union had been organized. Without one cent of money behind it, it was a venture of faith.

A Memorable Gift.—Enthusiasm was high. Before the meeting adjourned ten thousand dollars ($10,000.00) was pledged for a building; boards and committees appointed; a curriculum decided on, and pupils invited. The states pledged themselves to meet the running expenses. None who went house-hunting that July will forget it. Upstairs and down, over and under, in the burning heat. The last was the best—334 East Broadway. It was as if formed for the need. The contract was made to purchase it at $20,500.00, most of which was to be borrowed. Mrs. Maude Reynolds McLure, the

unexcelled principal, was chosen and the other members of the faculty engaged.

Never was faith so signally rewarded. The formal opening of the Baptist Woman's Missionary Union Training School took place in the Broadway Baptist Church, October 2, 1907. On behalf of the Sunday-School Board, Dr. J. M. Frost, its corresponding secretary, and one of the house hunters in July, placed in the hands of the president of the Union a check for twenty thousand five hundred dollars ($20,500.00) as a free gift. The house was ours.

The Endowment.—Encouraged by this splendid gift, the Union not only splendidly furnished and equipped the building, but gave $20,000.00 for permanent endowment, and has given $3,000 each year for current expenses until the present year (1913), when the amount was raised to $3,600. This is necessitated by the fact that no tuition is charged to those who declare their intention of giving their lives to home and foreign missions. Beside this, when the building became too "straight" for the forty resident pupils, the Union began the creation of an enlargement fund of $35,000.00, which will be completed in the course of the next two or three years. In all, the Union has given to the Training School since the year of its opening (1907), including the expenses of those whom the states have sent as scholarship students, $103,000.00.

The Gift of the School.—What the school has given to the mission work of the world in even these short years no figures could compute. Nineteen have gone as foreign missionaries, one of whom has passed to her reward; forty-six have entered work as home or church missionaries, while a number are pastors' wives, touching and helping in every phase of church life. A blush rises to the cheeks of the home workers when it must be told that many of the splendidly trained workers who have wanted to go to the foreign field have been kept at home because there were no funds in the foreign treasury.

This work could not have been accomplished without the constant support of the Kentucky women, who have shared liberally in its maintenance; the Louisville Board of Managers, who have been unsparing in their gifts of time and thought, and the Faculty and Theological Seminary. The latter speak proudly of the girls, who often lead in the large classes of men and women, where the studies, class work and examinations are taken together.

The House Beautiful.—The House Beautiful is the name which the pupils have lovingly given to the Training School, not only for its tasteful furnishings, but for the all-providing atmosphere of loving, helpful fellowship and the life of prayer.

"The warm greeting from the principal, Mrs. McLure, would make even a stranger and an alien feel at home, and would establish at once in her mind the reason for the atmosphere of naturalness and

gracious thoughtfulness for others that pervades the school."

It was late afternoon when the guest, whom we are letting tell the story of her charming visit, arrived. "Before long the big gong in the hall called everyone down for supper. In five minutes the stream of girls had filled the dining room—all too small for the forty-two students and the Faculty members, who live in the school. There was much merriment over the simple meal, for many experiences of the day were good to tell. One had had a funny encounter with the mother of one member of her Sunday-school class, which she told inimitably; another was being unmercifully teased by her classmates for her absent-minded response to the roll-call in the theology class, when, with studious eyes fixed on her book, she began to answer to her own name with the 'doctrine of election'!

"Supper over, the whole household passed to the chapel, where a brief, simple service was conducted by the student whose turn it was to lead the exercises of the day. Then those taking their turns in the kitchen vanished to go to their dish-washing, while the rest scattered for the last study hour of the day. When 10 o'clock came, the guest was ready for the signal to retire, as were also the students after a day full of hard work. By 10:30, when the last bell called for lights out, the house settled down to quiet and darkness.

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The Busy Day.—"What was that amazing noise —fire? Oh, the rising-gong was ringing below in the hall, and it must not be disregarded, since breakfast was to come in a short hour. At 7 the students trooped down, and once more, after a short grace, we sat down to the table.

"Morning chapel was somewhat longer than the little evening service. After a hymn, stirringly sung by all, the leader for the day announced the prayer topic from the Union Calendar (which always lies on the chapel desk), and asked another student to offer prayer. A Scripture passage was read, and some helpful lessons drawn from it by the leader. Then, after another hymn and the announcements for the day given by the principal, the chapel was almost instantaneously deserted. It was 8 o'clock, and much housework must be finished before 8:45, when the students left for the Seminary lectures. What a busy house! Several had gone to tidy up the dining room, some were putting the chapel in shining order, and each had her own room to set to rights for the day.

"At a quarter to nine the guest was happy to be of the party that went to the Seminary for the first lecture of the day. New Testament Interpretation was on the schedule for the Junior Class. It is justly popular, this course, and the hour brings out many a flash of new meaning in the books each one had thought already so familiar. An hour of wonderfully interesting work in Comparative Re-

ligion followed, and then a lecture on Church History, which was full of stimulus to one's thought. The morning ended with a brisk walk back to the Training School, followed by dinner.

"The afternoon was not exactly an idle time. Seniors were busy with Systematic Theology for an hour, while those who were not at the Seminary had music lessons, piano practice, or the ever-present preparation of some difficult recitation for the next day. The guest watched the steady movement of the work and life from day to day, feeling the throb of a great purpose under all the detailed occupations of each hour; and seeing how the personal work, Bible classes, the lectures on nursing, the city mission work in this or that part of the city, and the other training provided, were all being fitted by these earnest young women into their thorough-going preparation for service.

"What a full life the school demands of these students! Yet they have time for a voluntary Y. W. A., which meets once a month, and in giving, as well as study, throws out a challenge to any society of girls in the Convention territory. There is a Mission Study class, too, meeting on the least busy evenings of the week (the guest says she has no idea which one that is!), and following one of the courses suggested by the Educational Secretary of the Foreign Board.

"The guest turned away with sorrow at having to leave the big, busy house in Broadway after the

ten days' visit, but full of high regard for the fine spirit of unselfishness and service in the students, and of thankfulness for the vision of their future."

The Settlement.—To tell of the Training School without the Settlement would be impossible. While the mission city work takes the girls all over the city, as the five thousand and more visits made and the more than seven hundred Sunday-school classes taught, will bear witness, yet the very heart of their personal service work is their very own Settlement. A walk of five or six blocks brings one into one of the poorest sections of the city. Here in the fall of 1912 a hopeless looking house was taken in hand by the indefatigable Board of Managers. From their hands it emerged the brightest spot for blocks around—clean, orderly, tasteful, a haven of rest to all the weary mothers of the neighborhood, the delight of the children. "I don't know what we would do without it to come to when we're downhearted and all done out. It's most like Heaven," said the wife of a drunkard, with tears in her voice. Mrs. McLure directs the varied activities, the girls being detailed under her direction to duties which will best develop the qualities which will fit them for their future mission life. Miss Leachman, a city missionary of long training who spends her days at the home ever ready with friendly help for all who come. Club succeeds club; the Mothers' Club, the Senior and Junior Camp Fire Groups, the Boys' Club, the Pale Face Tribe, the Friendly Cir-

cle, the Young Woman's Club, the Story and Industrial Hour, and the Sunday School, which soon taxed the house to its utmost capacity. Moreover, there are music lessons taught at the astonishing sum of five cents a lesson. True, one pupil never returned, saying she "didn't get no nickel's worth", but others have induced their parents to rent pianos for their budding genius.

The Camp Fire.—To stumble in upon a camp fire circle as they sit with feathered heads around a Training School girl, apparently as youthful as any in the group, is perhaps to wonder what it all means. To listen a while as they explain that their queer, Indian sounding motto stands for work, truth, and beauty, and hear them tell of the "degrees" to which they rise by helpfulness, self-training and unselfishness, is to come into a broader understanding of the great uplifting power behind the outward forms that catch and attract the eye. Such work as this caused the settlement to outgrow its temporary quarters in one year. In the fall of 1913 it will move into a house far better fitted to its purposes.

The Utmost Capacity.—"Taxed to the utmost capacity" has so often appeared in the Training School reports that it has come to be expected. However, no girl who can meet the requirements of personal religious life, health, and education, will be shut out now, and before many years a larger House Beautiful will be ready. To all who desire it the school offers the advantages of the highest and

most thorough Theological Training, coupled with all that fits a woman for the practical, everyday life of a trained worker in her own home church, a missionary to any part of our own country or to some far heathen land.

The Missionary Calendar.—From the early days of the Union it had been bound together in prayer by the Monthly Mission Topic Card. Now the need of a closer union was felt, and a daily Calendar of Prayer, mentioning each missionary and field by name, was also planned in the significant session of 1907. Slowly it grew in beauty and circulation year by year, until at present the Missionary Calendar of Prayer for Southern Baptists is known and loved by thousands. It is a red-letter day to the missionary when his day on the calendar comes—a day of self-questioning as to his worthiness to be borne by so many to the throne of grace, a day of uplift in the belief that divine strength will be given. Once a missionary lost her day. She was away on a long, hard country trip in China. She was borne down by many perplexities, and the burden seemed more than she could bear. Then when all seemed darkest, there came to her a feeling of joy and lightness which she could not understand. What had seemed burdens became privileges. The inward groanings of a weary spirit became songs of joy. She questioned the reason. When she returned to her missionary home she told her co-workers of her change from weariness to gladness. Then they told

her it had come on her day in the missionary calendar she had left behind her on her journey.

Mission Study Classes.—For the first time in the minutes of this year (1907) the Study Class appears. One, if not the most, far reaching result of the great Ecumenical Missionary Conference held in New York in 1900 was the organization of the Central Committee on the United Study of Foreign Missions, growing out of the woman's meeting held on that occasion. The women's organizations which had from the first sent out vast numbers of leaflets now had prepared for them Mission Study books, which presented each year the latest facts about a foreign mission field or some chief phase of mission work. The Baptist women of the South, in the meantime, had had the best history of the Southern Baptist Convention, dedicated to them by Miss Mary E. Wright (now Mrs. Wilbur, of Philadelphia), who for a number of years was Recording Secretary of the Union.

Hearts Aflame.—In this year, however, Mission Study classes began in earnest, the Union working in active co-operation with the Educational Secretary of the Foreign Mission Board. From this time, the number of such classes in the societies continued to grow. Later they were put on the Standard

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The Missionary Work of the Southern Baptist Convention. Mary E. Wright, 1902. American Baptist Publication So., 1420 Chestnut St., Philadelphia.

of Excellence, of which we will speak hereafter. Last year there were in the Woman's Missionary Societies nearly seven hundred Mission Study groups with an enrollment of over eight thousand members, who gathered for six weeks to give their earnest thoughts to some home or foreign mission field. One group, which wrote that at the close of the class "the hearts of its members were aflame with love for missions and mission study," may stand as a type of all. If missions are worth doing they are worth studying.

Enlistment.—Not yet is the story of things begun in 1907 completed, but it must end with the Enlistment Campaign, begun in that October and reaching to the present. It must be frankly admitted that there is no immediate prospect of reaching the end of this undertaking. It comes every year with new insistence. It is always planned for, always being carried on, but never ended. It is an estimate of the largest liberality to say that one-fourth of the women who are members of Southern Baptist churches are members of the societies. The proportion of Sunday-school children is far less. The day when all shall unite for mission conquest is far ahead. To gather them all seems the despair of the missionary organization. Yet there is victory somewhere down the years; a victory which must be won by individual conquest of the indifferent woman by the woman aroused. Each woman gained here means a woman helped there.

In a very real sense, women stand hand in hand; an American woman and a Chinese woman; a woman of ease and one of poverty. It is missionary service of a high order to persuade an indifferent Christian woman to stretch out her hand to the woman who is dying for her aid.

Some Matters of Finance.—It has been noted that the first Corresponding Secretary served with unequalled devotion for eighteen years without a salary, which she steadily refused. On her retirement this was made a salaried office. Since that time the growth of the Union's work has made it seem advisable that a salary be attached to the office of treasurer. Mrs. W. C. Lowndes, the treasurer, filled this office for many years without remuneration. Perhaps at no point have the Woman's Mission Boards been more slow to learn wisdom than in the matter of expenditures. Admitting that money spent in certain directions would bring a large increase in returns, they have yet withheld the investment for fear of the accusation of extravagance. Insufficient office force, insufficient or antiquated office appliances or methods, have often caused much of the crop of missionary interest they have sowed to die in the field unreaped, or great fertile sections to lie fallow. The Union's policy is economy with discretion, though it must be confessed it still leans to the side of extravagant saving. Its last year's budget was a little less than three per cent. of the amounts reported by the societies.

The Secretaries.—At the annual session, on which we have lingered so long, Miss Edith Campbell Crane was elected Corresponding Secretary, and took up the duties of the office September, 1907. For four years she ably met the heavy duties, until she was forced, in the fall of 1911, to lay them down from overwork. The next fall (1912) Miss Kathleen Mallory, the present efficient Secretary, entered this office, coming to the general work from the Secretaryship of the State Union of Alabama.

The Royal Ambassadors.—The Royal Ambassador, the youngest branch in the Union's tree, did not put forth until the following year (1908). Like every true branch, it was not tacked, but grew on. As there were girls at once too big and too little for the societies above and below them, there were boys, among whom age lines are more rigidly drawn, who were far too big for the Sunbeams and still farther away from being old enough for active participation in the society for young men. Boys who had outgrown the Sunbeams were asking to be organized; mothers and teachers, on whose heart the boy problem rested, were seconding their request. The decision came at the session of 1908. Would we or would we not? The question was many-sided. It was decided in favor of the boys.

None of the "branches" have a more fascinating or well thought-out constitution. Their name, Royal Ambassadors, calls for high enterprises; their song, "The King's Business," stirs the pulses; their

banner, a Mounted Knight with lance in rest, foretells victory; their blue and gold pin, rises and falls over loyal hearts. They have a yearly aim and yearly place on the programme, and, like the other branches, a special standard of excellence. Five years is too short to tell to what strength a branch will grow, but the need that caused it to put forth is as great as ever. Somebody must see that the boy from ten to sixteen is growing strong for future mission support and conquest.

New Notes.—At the close of the twentieth year of the Union (May, 1908) some new notes were struck. The representation from each state was enlarged from twelve to twenty. A memorable increase was made in contributions. Significant as these changes were, there were two new notes which have been growing louder each year. The first of these was that the call for the left-over penny was changed to the demand for a definite and proportionate part of the income. The time had been when it was significantly said that city women had no pockets in their church dresses, and that the collectors in a country church might forget to go down the woman's side without loss. But this time had passed. Women were handling more than the Sunday eggs and, deciding how other funds than the hard-saved pennies should be spent. Thousands of younger women were in business earning their own living, while the wives were be-

ginning to be recognized as partners in the making and expending of the family income.

The Lord's Tenth.—"Systematic" giving had come to a large extent in the monthly contributions, but "proportionate" giving—giving in proportion to the amount left—was still to be stressed.

Next year the vague "proportionate" changed to the definite "not less than one-tenth." The women found, many of them to their surprise, that they did have an income. "I never knew before," said the wife of a farmer, "how much money passed through my hands. It is wonderful, too, since I began to keep account, how opportunities to make money are almost thrust upon me."

It was the old story. The nine-tenths carefully spent did the work of ten-tenths plus the joy of being a definite factor in God's work. The Union has sounded this note again and again. Many have taken a definite pledge between themselves and God to give "at least one-tenth of the income under their control to the advancement of God's kingdom at home and abroad." In the adoption of this simple plan by the Christians of today lies the possibility of meeting every call of Christ's advancing kingdom.

Personal Service.—The old nearsightedness of Christian women, which kept them from seeing anything but the need of their own neighborhoods, was being succeeded by a strange farsightedness, which saw at nearest the need in some other community.

The appeal of State, Home and Foreign Missions were rightly growing strong, but they were delegated obligations. The family of Dorcas was dying out. Even in the cities where Associated Charities had united the churches in a city-wide organization, the giving of money to pay someone else to look after the poor was found to be much easier than haunting unpleasant streets one's self. Yet even if the bodies of all the poor were fed and clothed —that would not meet all the needs. There were souls to be clothed with righteousness, prisoners to be told of release from sin, sick to be cheered and comforted, strangers to be welcomed and held to old beliefs or led to better ones. Here was a great engine of power to be attached to the nearest need. At first mothers' meetings and sewing schools were recommended. At the next session (1909) this new department of endeavor found a name, and Personal Service became a part of the Union's call to the women of the societies. Nothing was to be reported but what they had striven to do for the physical or moral uplift of their own communities ; money expended in these efforts was not to be reported. The emphasis was to be on the giving of self. It was recognized, too, that even charity could not only be cold but unkind, and that perpetuated misery, helped by a dole today, to beg for a dole tomorrow, was not the object sought. A Personal Service Committee was appointed from the Executive Committee, to lead, as

far as might be, into wise and constructive lines of spiritual and physical growth. This committee has given deep and expert thought to its work. For those who long to serve those who need their services is the Mission Service Manual giving directions for Sewing Schools, Night Schools, Friendly Clubs, and similar organizations. The Home Maker is given to Mothers' Meetings, and gives Bible lessons, simple lessons in household hygiene, the care of the sick, preparation of food, and care of children.

The Gift of Self.—The growth of personal service rendered by the societies has been surprising. The Sunbeams, Royal Ambassadors and Junior Auxiliaries have found "work for willing hands to do," and have met the requirements of the personal service clause in the standard of excellence—"Some definite, organized personal service for the spiritual uplift of your own community, conducted by the members of your society, under its oversight." All societies have not yet taken up this phase of work, which is still new, but much is being done. The Mississippi report from the third annual report of the Personal Service Committee tells its own story. It is not necessary to draw the moral. It can be read between every line. The other states are doing similar work.

"Mississippi has 140 societies engaged in Mission Sunday-schools, 7 in mothers' meetings, 36 in cottage prayer meetings, 31 doing hospital work, 13 looking after the prisoner, 42 engaged in relief work,

5 clubs for boys or girls, 5 working in sewing schools, 440 societies visiting for church and Sunday-schools, 5 conducting cooking schools, 11 working for immigrants, 9 distributing good literature, 60 sewing for the poor, 200 Christmas baskets were sent out, employment secured for 10, 1 night school was conducted on plantation for negroes, 1 club for shop girls, 6 helping to educate orphan children."

The College Girl.—The children, the boys, the girls at home, and the young women having been thought of, there still remained the girl away from home. College or boarding school life is a world in itself. The girl who enters college never returns quite the same. The Sunday-school class and the missionary society at home need to keep her in view during the years in which she spends only her vacations with them. In the college she will be offered many Christian advantages, but her environment will be new; girls who are not Christians will be among those who are around her. She will be more free than ever before to choose her own friends. She may drift her moorings. Or if, on the other hand she throws herself into the religious life of the college, she may by absence lose her place in the mission work of the church and they may fail to avail themselves of her valuable services when she returns. If she is in a state normal college or undenominational school, though the missionary training may be excellent, the drift from the place where she, as a Baptist girl, must find and do her Christian

life work, must be avoided by keeping her in touch, through these formative years, with the work of her own denomination.

The College Correspondent.—The college girl problem became acute. They were the very flower of our young womanhood, and we needed them in the active mission work of our churches. From them must come not only an ever-increasing number of especially trained workers for home and foreign missions, but thousands of leaders for the missionary societies.

The result was the appointment of a College Correspondent in 1910, whose duty it is to devise and set in operation plans by which the Union can come into close touch with the Baptist girls through the religious organizations in the colleges. The present correspondent is Miss Susan Bancroft Tyler, of Baltimore. In the last three years the Union, "the sweet girl graduate" and those who hope to attain the graduate's cap and gown have learned to know each other better. All during their busy college life they have the Union work, by literature and correspondence, placed side by side with any mission book which may be the study for the year. In any world-wide view of need, they find the answer to the question, "How shall I reach and help it by my gifts or myself?"

When the school girl is ready for home, she is urged to take up some work in her own church, while she is recommended to the church for her

fitness, by mission work or study in the college, for any work that it may wish done. The aim of this department is high. No less than "To win for definite service in missionary work every Baptist young woman in the colleges of the South."

Towards the Aim.—Such an end is not reached in a day. The Union's correspondent asks for a correspondent in each state, and a number have been appointed. These are samples of the work they do:

"One correspondent has the names of Baptist representatives for fifteen different colleges in her state. Another has already received the names of sixty-six Baptist seniors who will be graduated in June, with a number of colleges still to be heard from. She also writes of being in touch with Baptist representatives for the next fall term. In one state we learn that a flourishing college Y. W. A., organized only a few months ago, led the meeting of the ladies' missionary society in the church of the town. In some states the majority of our denominational schools have college Y. W. A's. In one state alone we have about eight hundred Baptist girls in college Y. W. A. work. In a number of normal schools and in some colleges, the secretaries of the Y. W. C. A. have been most helpful in putting the Union in touch with the Baptist student representatives. The girls, themselves, are often eager to be given work. 'Nothing,' writes one, 'would give me greater pleasure than to organize a

mission study class, because it has meant so much to me, and I realize its need just now.' She also expressed the wish to organize a Sunbeam Band. Letters came from other girls, showing interest in mountain school work, asking about mission study classes, Sunbeam Bands, etc. One young Southern woman had an opportunity last summer, through her college, to teach in a Vacation Bible School. This year she is largely responsible for the opening of such a school in her own Baptist church."

This vacation work is particularly suited to the college girl, and it is the special form of Personal Service recommended for them. Thus the college girl is coming to her calling as a mission worker beside her mother and older sister. If she is not enlisted for work that makes for the physical and spiritual salvation of the world through Jesus, she will find the expression of her trained powers in selfish self-culture and Christless philantrophy, which, while it has its beginning and impulse in His teachings, strives to heal the body, while ignoring the great and only physician of the heart and soul.

The Graded System.—The enlisting of the College girl completed the Graded System of Societies, climbing up from the Sunbeams, often enrolled in their cradles, through the Junior Auxiliaries and Royal Ambassadors, the School Girls and the Young Woman's Auxiliary to the Woman's Missionary Society, through which it reaches back again into the home and includes the Grandmother, who, though

too feeble to attend the meetings, still keeps her heart young and her life broad by active participation in a world work through contributions and prayers.

Of all these branches, the Woman's Missionary Society is the head. If any grade is weak or omitted, the responsibility rests with that organization. For the older society to work, no matter how diligently, without building up the young people's branches is to attempt to build a permanent house without a permanent foundation.

Out beyond these grades stands the normal class for leaders, towards which most of the states are striving through Missionary Institutes or Summer Encampments.

Setting a Standard.—It may be surprising that after twenty-three years of service and all these wide plans, that which constituted a good society was still vague. It might be "good" because it gave the same this year that it gave ten years before. Or good because its "faithful few" continued to come to the society, though they only paid their "dues" and talked about the latest matter of interest in the neighborhood. The appellation depended more on the missionary conception of the one who used it than on the actual "goodness" of the work done. The "noble women" of an association, whose entire mission contribution was less than twenty dollars, blushed with pride at the praise heaped upon them because their societies had given half

of that stupendous sum. It was time someone set a standard for a "good" society.

This the Union did in 1911 by adopting a Standard of Excellence. A good society was a society which was praying for and studying missions; which was increasing in contributions and membership; which reported regularly; in which not only the "faithful few," but the entire membership, felt called upon to keep up a high average of attendance. Confessedly the standard was high. But it was not impossible. It outlived a well rounded but not a perfect society.

A Revelation.—Then came the revelation. Some of the societies which had thought themselves best discovered that they were lacking in many particulars. "Goodness" was marked by the approach to its possibilities rather than by comparison with some other society. For instance, a society in a large city church which, though it had a long roll of members, had only a tenth of the membership in attendance, which contributed the same as last year, had sought no new members and gave no thought to training the children, was not as good as the village society which averaged a regular attendance of half its members. Or as good as the country society which increased its gifts by ten per cent. and mothered an active Sunbeam Band. Moreover the city societies which thought they knew the entire world because they had read the morning paper were put to the blush by the growing knowledge of

those who took time to catch something of God's point of view.

The Outcry.—The first effect of the adoption of the standard was an outcry. It was too high; it was impossible. City women could not have twelve meetings a year because they left town in the summer; country women because of bad roads in winter. This and much more. The next effect was to ask if old custom, not impossibilities or inability, was not holding them back from duties and privileges. The next was a determination to try.

The Result.—Two years is not long enough to see the full results of having standardized society work, but what has come to pass is surprising. More than eighteen hundred societies have reached at least four points of the standard. That to reach the whole is not impossible is clearly manifested by the fact that one hundred and one have reached all the points and proudly take their places on the List of Honor. Those who have achieved this distinction are scattered through all the states and represent every one of the five branches—Sunbeams, Royal Ambassadors, Junior Auxiliaries, Auxiliaries and Women Missionary Societies.

The Standard of Excellence.—It was Archimedes who said that if he had a base for his lever he could lift the world. One may well have some curiosity about a missionary lever of such power as the Standard of Excellence. Its base is the loving heart. It, too, can lift the world. So great was its mani-

fest power that this year (1913) a standard, differing a little, according to the ages included in the organization, was adopted by all the branches. This is the one for the women and Young Woman's Auxiliaries.

1. At least twelve regular meetings a year, with a devotional service and a definite missionary programme; preferably one each month.

2. An increase in membership during the year of at least 25 per cent. of the number enrolled at the beginning of the year.

3. An increase in gifts to missions of not less than 10 per cent. over the preceding year's contributions to similar objects.

4. Regular reports to state officers, according to the plan outlined by the state.

5. One of the denominational magazines or a Calendar of Prayer subscribed for in at least one-half of the homes represented in the missionary society, the ultimate aim being one in every home.

6. Observance of the special seasons of prayer and gifts for state, home and foreign missions.

7. At least one mission study class during the year.

8. Some definite, organized personal service for the spiritual uplift of the local community, conducted by the members of the society under its oversight.

9. An average attendance at the twelve meetings of a number equal to one-half of the membership.

10. Organization and fostering of a missionary society in a neighboring church or for the younger people of the local church.

Unless otherwise determined on by a state, those organizations fulfilling all points shall be on a list of honor; those fulfilling eight points in Class A; six points in Class B, and four points in Class C.

Multiplying Activities.—With the ever-multiplying and extending activities of which we have spoken, as we have followed the course of the Union's history, and others upon which we have not been able to touch, the organization was nearing its twenty-fifth anniversary. The Corresponding Secretary was endeavoring to visit every state once every two years. New Mexico and Southern Illinois came into the Union, and widened the territory which reached from Maryland to Florida, and from Georgia to Oklahoma. It is a vast district for one woman to cover. The demands for all kinds of missionary literature increased; the volume of letters grew larger; societies multiplied. A larger force of clerks was necessary. The Executive Committee felt at once the increasing burden of its duties and the larger privileges of its service. The State Central Committees also were enlarging their work and finding that they must have a larger force at the center. The smoothly working whole of eighteen parts bound into the great organization, was wielding larger and larger power for the salvation of the world. The Union was also taking part in

the great missionary world movements. In 1910, through the generosity of many Union members, the corresponding secretary, Miss Crane, was sent as the Union's representative to the World Missionary Conference in Edinburgh.

The Jubilees.—In 1910 and 1911 the Union took part in the jubilees held by the women of all denominations in celebration of the fiftieth anniversary of the organization of the Woman's Union Missionary Society in New York city, February, 1861. The Corresponding Secretary and other representatives were of the jubilee party who led in the jubilees held in Southern cities, and conducted the Conferences of Baptist Women. The celebrations were worthy commemorations of the beginning of the great, organized work of women for missions, which has marked the last half century of Christian history out from all the years that have gone before.

The Baptist World Alliance.—The crowning event of a century in the Baptist world was the Baptist World Alliance, held in Philadelphia in June, 1911. None who joined in that many-tongued assembly will ever believe that his neighborhood bounds the world, or that he stands in the one center of the world's horizon. Nor will any woman who was in the great woman's meeting, held in connection with that mighty gathering, forget the host of women, rising tier upon tier to the far ceiling. The President of the Union was chosen spokesman

for the Baptist women of the United States to the Baptist women of the world. Following this meeting the Woman's Committee of the World's Alliance was formed, the Corresponding Secretary of the Union being made its Secretary. Thus the Union took its stand in the close union which is to unite the Baptist women of the world in ever-growing sympathy and helpfulness.

The Rounded Service.—Yet the close of our first quarter of a century's service was before us. With large anticipations we planned and prepared for a year for a great celebration. Never did long separated friends look forward more eagerly to meeting than the Union's members to assembling at St. Louis in May, 1913. This was not only in anticipation of those joyous days together, but because the close of the twenty-fifth year was to be the beginning of far longer service. What we summed up in our review of the past and what we planned for the future can be best told after we have viewed the lives of some of our great women missionaries in the past, some who are still sowing after years of successful work and glancing at some who have newly enlisted for life in the mission ranks. Rich in our past, but richer still in our anticipation of joyful service, we strengthened our hearts to measure up to the power which had been given us in twenty-five years of growth.

FOR THE MISSION STUDY CLASS.

AIM.—To renew the determination to consecrate ourselves wholly to a great work; to follow the development of the Union until we see it in its present large and successful activities.

BIBLE READING.—*Christ's Mission to Women.* Study 4. *To Establish Her Position in Society:*—His first miracle at the request of a woman dignified a wedding—John 2: 3 and 11. Establishing the sacredness of marriage—Matt. 19: 5-6. The single standard of morality illustrated by the defense and forgiveness of a woman—John 8: 5-11. A uniform law of divorce for men and women—Mark 19: 3-9, Mark 10: 11-12. Condemning the transgression of woman's property rights—Mark 12: 40. Respects the poor, God-fearing woman and commends her liberal offering—Luke 12: 42-44.

PERSONAL THOUGHTS.—To be true to Christ's standards I must not only practice them myself, but to the utmost of my power extend them in my own and other lands. In view of my blessings, what I have left and the end to be accomplished could Christ commend my liberality?

SUGGESTED CHART.—*The Growing Gift—Is It Adequate?* A small money bag marked $30,000; one ten times as large marked $300,000. Underneath: "Bring ye all the tithes . . . I will pour you out a blessing."

PARALLEL READING.—Home Mission Task, Chapters 4, 6 and 9; Mission Work of Southern Baptists, Chapters 8, 9; Southern Baptist Foreign Missions, Chapters 7 and 8; The King's Business, Chapters 3 and 4.

CHAPTER V.

SOWERS OF LIGHT.

Early in the history which we have been following a new question came into the minds of mission-hearted women all over America, planted there by Ann Judson, Harriet Newell and other women whose suffering aroused their reverent admiration. "Whom shall we send, and who will go for us," was its first form. It was very remote. To know a missionary was a distinction. But as fields opened and the number of workers grew, the question changed. It became "Shall my friend go? Is it for her the highest fulfillment of her womanhood? Is the sacrifice too great for the result?"

When as the need grew nearer and more pressing the question, often in agony, rarely in joy of renunciation, rose to mothers' lips: "What if my daughter should go? What if she should turn her back on all that offers in her life at home, and seek some far foreign field or some dark corner in a great city of our own land?"

Last of all, the daughters questioned, "Should I go?" Often in the passing years this question hushed the song on the lips of Southern Baptist girls and blanched the cheeks of their mothers.

Woman's Baptist Missionary Union Training School Building, Louisville, Kentucky Dedicated May, 1918

There was rarely a doubt that the calling was noble —but could the sacrifice be made?

Soon it became the universal belief that arduous and enthusiastic as might be the work of those who staid at home, the very flower of mission zeal were those who gave up home.

A Rich Heritage.—From the ranks of Southern Baptist women many of the noblest home and foreign missionaries have gone. Their stories, with hardly an exception, remain to be written. Here and there in the lives of their husbands, or in scattered letters to religious papers and missionary magazines, we catch glimpses of them, but we have yet to come into the wealth of inspiration which is ours by right of their good deeds.

It is possible here to write of only a few, and of them far too briefly. The endeavor has been made to select those whose labors show the work of a certain mission field or period, that they may, in a measure, stand for all. It is earnestly hoped that much more will be written of our sisters in service and that ere long we may have a volume given wholly to the lives of Southern Baptist Missionary Heroines.

Henrietta Hall Shuck,

First Woman Missionary

From America to China.

1835—1845.

Suffer Little Children.—A tall, spare minister held a bright-eyed, dark-haired, loving little girl of eight upon his knee. He asked her if she loved her Savior and told her how he blessed little children, and said "suffer them to come unto me". The little girl was Henrietta Hall, who was born in the village of Kilmarnock, Virginia, a few miles from the sparkling waters of the Chesapeake Bay, October 28, 1817, and who was to be the first woman missionary from America to China. The minister was Dr. J. B. Jeter, who was her lifelong friend, and who compiled the story of her life, which is the only adequate history of any Southern Baptist woman who has given herself to foreign missions. We wish this little volume, long since out of print, might be read by hundreds, since it would not only show the ardent piety of one heart, but rebuke us by recalling days of deeper religious fervor than our own.

The story of Jesus was not new to little Henrietta, for she had been "nurtured in the lap of piety" by her father, Addison Hall, a Baptist minister, and her loving, tender mother. By and by, when she was sent to Fredericksburg to boarding school, it was the habit of her teacher to write on the blackboard each day some new or striking thought generally a text of scripture in the form of a question. On one occasion the question was "Where shall I be a hundred years hence?" It rung in Henrietta's mind long after.

A Baptist Camp Meeting.—When she was fourteen (1831) there was much searching of heart among the Baptists of "Northern Neck," in which her home lay, and in which three presidents—Washington, Madison and Monroe—had been born. The whole state was stirred by revivals, and they wished to gather the people together in large numbers, but did not know how. A Baptist camp meeting was an unheard-of thing in that part of the state, but it was their solution of the difficulty. It soon attracted attention far and wide. Henrietta, at home for the summer vacation, came with her friends, gave her heart to Jesus and was baptised by Dr. Jeter. She had read of Mrs. Judson and Harriet Newell, and she wanted to be a foreign missionary. Four years later her father moved to Richmond and joined the famous First Baptist Church.

A Wedding and a Departure.—You will recall that the woman's society of Brunington had educated a young ministerial student in Richmond College. This young student, J. Lewis Shuck, had determined to be a missionary and had been accepted by the Triennial Convention as a missionary to China. How he heard that the bright, vivacious little Miss Hall, who had just finished her education at the Female Seminary, wished to be a missionary is not known. Such mysteries have drawn together many loving hearts since then.

September the 10th, 1835, was a great day in the First Church of Richmond. Mr. and Mrs. Daven-

port were solemnly set apart for work in Siam, while Mr. Shuck and his bride of two days, Henrietta Hall, not yet eighteen years old, were dedicated to work in the vast, unopened land of China.

The parting was felt to be for life. Her mother had died some years ago, but never did a more loving heart bid farewell to father, sisters, brother and step-mother. A great company gathered on the Boston pier to see the "Louvre" spread sail and lift anchor. She carried twenty-two missionaries, all bound for India except Mr. and Mrs. Shuck.

A Father's Advice.—As father and daughter parted on the deck they exchanged letters. "I bid you adieu no more to see you," ran Henrietta's letter. "Let us remember, dear parent, for whom we make this sacrifice—who bids thy daughter go, and I am certain we cannot murmur—we can but part joyfully." Her father's letter, which she read first as the shores of her native land receded, and which she remembered to the end of her life, put the same thought more sternly, for missions were stern things in those days.

"There is one thought that I would impress deeply upon you, and that is, that you are enlisted for life; and that, unless extraordinary occurrences of Providence shall otherwise indicate, you are never to return to America. Never, unless the Board here shall advise and require it." "I should look upon it as a lasting stigma were you to become

tired of your vocation and quit the service in which you have engaged."

He also instructed her in the last and finest of Christian arts—the art of living together—saying, "In your intercourse with your co-laborers in the same service, catch all their virtues and avoid all their foibles, if they have any." "Lay in a good stock of useful knowledge," he continues, "and do not consider your education complete." "Take care of minutes, and have system in your affairs."

With this letter he enclosed a few private thoughts for Henrietta, in which he told her that "'I will' and 'I won't' are words not to be found in a wife's vocabulary." He warned her that her husband is fallible, and may sometimes err and speak unadvisedly; but "on such occasions be silent and affectionate and you will reform him." "Make home the quietest and happiest place, and he will love it."

A Year's Journey.—The first year of married life was spent in reaching China. They sailed from Boston September 22, 1835; they anchored at the mouth of the Hoogly River, ninety miles from Calcutta, on February 4, 1836. Their floating home for these months had been a floating church to the twenty-two missionaries, and several of the sailors were converted. Another twelve hundred miles brought them to Amherst, where they visited the grave of Ann Judson and little Maria, under the hopia tree. Later they stayed for some weeks next door to Judson and the second Mrs. Judson, and

made many warm friends among the missionaries at Maulmain. Being unable to enter China they settled in Singapore for the purpose of studying the Chinese language, for though the Chinese were strictly forbidden to leave their country they were already widely scattered over the East. At first she writes, "It is generally thought that the Chinese language is too difficult for the weak mind of a female"; but adds: "There is a lady now in Singapore who speaks Chinese fluently. So, I suppose, 'what woman has done, woman can do.'"

Soon she was happy to think that she had at least made a beginning. The next year she writes: "I feel greatly encouraged in regard to my progress in the language, though Mr. Shuck, like a hare, runs a great way ahead of me."

At last, three weeks after the birth of her little son, they left Singapore and, after a voyage of three weeks, landed at Macao, a settlement on a peninsula of the Heangshan Island, which belongs to China. Here the Portuguese had been allowed to settle, and the city at this time consisted of some thirty-five thousand Chinese and from three to ten thousand Portuguese.

Work at Last.—The work she had longed to do now began. Soon after their arrival in Macao they took into their family a little Chinese boy. Not long after this, in one of their walks, they met the funeral procession of a man whose little son sat down by the grave and wept bitterly. Mrs. Shuck suggested,

that as the people were very poor, Mr. Shuck ask them to give them the boy. To their surprise, they readily consented. An American traveler saw a little Chinese girl who, sold by her mother, had passed from one cruel owner to another until she was almost ready to die from the terrible treatment she had received. To rescue her from death he bought her for ten dollars and presented her to Mrs. Shuck. She received her with joy, and named her Jane Maria for two friends at home. These were the first of a group of Chinese children whom Mrs. Shuck took into her home, taught and clothed.

Begging for Girls.—Loving every one with whom she came in contact, she became tenderly attached to them, especially Jane Maria, of whom she wrote later: "Oh! if she should be saved, it will be worth all my toil and sacrifice. Shall I, ah! shall I, unworthy as I am, reach Heaven, and there meet any one of this people, who, but for me would have sunk to woe? The thought is too much for me—I cannot dwell upon it."

Parents were willing to send boys to their school. Girls were difficult to secure. Five or six interesting girls were placed with them at different times. Sometimes by paying their parents they were allowed to stay, but often after they were neatly clothed they were stolen away by their mothers and never seen again. One boy entrusted to them, instead of being from the poor class, was heir to some seventy-five thousand dollars. The expenses of

feeding and clothing these children were borne by friends at home; their care, however, made large demands on Mrs. Shuck's slender stock of strength.

Dragging On.—Fight as she would, her health began to give way, and her weariness creeps into her letters. She writes of "dragging on" through another year. Friends she does not lack. The foreign residents of Macao, whether Christians or not, were irresistibly drawn to her. Her second child was born the day before her twentieth birthday. The third child she named Henrietta Layton. The last name was for an English lady who, coming to see her on a cold winter day and finding her trembling with cold, went to her own home, had the carpet taken from her floor and sent to her. This was but one instance of many similar kindnesses from strangers who loved the frail little woman who never weighed over a hundred, but whose heart was big enough to take in all the world. Often she was sick, sometimes near death. Again she rallied and was at her work with undaunted cheerfulness. "'I feel,'" she says as her health declined, "'this mud-wall cottage shake!'"

Hong Kong.—In 1842 they moved to Hong Kong, forty miles east of Macao, and built two chapels, the money for which had been given by acquaintances in Macao and Canton. Thus at last a permanent footing in China was gained. Mrs. Shuck took up her work here with much pleasure. Missions had changed in the years since they had reached China.

Other missionaries had come to the country. Mr. Shuck had gathered a church of twenty, and had large congregations, both of Chinese and English. Her school increased so that, including her own children, she had thirty-two under her care. "Only think of it," she wrote her sister, "so many mouths to feed, and do you imagine I am ever idle? I shall obtain as many as twenty girls, as I think I can care for that number. I have written for a young English lady to join me." Jane Maria, they thought, was converted. Everything promised well.

The Farewell.—Then came the end. Her fifth child was born November 26, 1844, and the same night she fell asleep in Jesus. Her last letter was written to Dr. Jeter a few hours before her death. In it she recalled the day when as a child he had held her on his knee and talked to her of that Savior who was so soon to receive her faithful spirit. Her brief life of twenty-seven years needs no comment.

On the modest stone which marks her grave in the land whose closed door her feeble hand helped to force open is engraved:

HENRIETTA,
First American Female Missionary to China,
Daughter of
The Rev. Addison Hall, of Virginia, U. S.,
Consort of
The Rev. J. Lewis Shuck, Missionary to China
from the

American Baptist Board for Missions.
She was born October 28, 1817.
Married 8th of September, 1835.
Arrived in China September, 1836.
In the prime of life, in the midst of her labors and in the meridian of her usefulness, suddenly but peacefully,
she died at Hong Kong, November 27, 1844,
aged 27 years.
Hallowed and blessed is
the memory of the good.

Eliza Moring Yates,

Forty-six Years Missionary to Shanghai.

1846—1894.

The Young Governess.—Eliza Moring, the attractive young governess who in 1846 married Matthew T. Yates, the translator of the New Testament into Chinese, and one of the greatest of missionaries to that nation, was educated in one of the best of the very early schools for the "higher education" of women.

A few years after her birth in Chatham County, North Carolina (December 13, 1821) her father died and she went to Greensboro, N. C., to reside with her uncle. As she grew older she attended the Presbyterian Seminary, which was opening new vistas before the ambitious girls of the period. In the

April following their marriage (April, 1847) they sailed for China as missionaries of the Southern Baptist Convention, which had been organized only two years earlier.

The Voyage.—The voyage was pleasant, but for a five days' storm, and short, according to the reckoning of the times. They sailed into Shanghai in September, and from the deck of their vessel looked out upon a city of six hundred thousand, in which no welcome awaited them, and in which they knew not one single soul.

Early Housekeeping.—Shanghai was the most northern of the five treaty ports opened so reluctantly by the Chinese in 1842. A few missionaries of other denominations had already opened work, but small impress had yet been made on the people. One of these missionaries took them in and their first night in China was spent on the floor of his parlor. By the kind offices of these friends, a big, dirty, rat-haunted storehouse was rented, and with a stove, a bedstead, a kit of carpenters' tools and an English-Chinese dictionary they began housekeeping. This was the time for complaints on the part of the young wife. "But," wrote her husband long afterward, "from that day to the present no such word has ever passed her lips". In a few weeks they moved into a more comfortable house, which soon became a real home.

Opening Work.—Mr. Shuck and his second wife, Mr. Tobey and Mrs. Tobey, a sister of Henrietta

Shuck, joined the mission. The feeling against foreigners was very bitter. The memory of the Opium War with England was still fresh. The Chinese said: "You Christians forced opium, which is killing our people by the thousands, upon us. Go teach your own people religion." They abused the foreigners, called them vile names and taught their children to do the same. The few missionaries were objects of curiosity and hatred.

Mr. Shuck had, when he returned to America with his five motherless children, collected sufficient funds to build a church. This was built at once and named the Sung-Way-Dong. It became the center of curiosity. Its low tower was said to have disturbed the fung shui and caused the death of the magistrate of the district. The floor of the house was crowded for months, but the galleries, intended for women, were empty. Some years passed before it was understood that no respectable woman would occupy so public a place. To reach them in any way was the problem.

In the Midst of War.—In 1850 murmurs of the Tai Ping Rebellion began to be heard. The year previous there had been a famine which had reduced thousands to starvation. Now rebellion grew until, in 1853, the whole country was in a turmoil. Dr. Yates remained to guard the mission property, while Mrs. Yates and her little daughter Annie were sent with the other missionaries to a safer part of the city. Mrs. Yates' anxiety can be imagined when

we are told that Dr. Yates counted, in the months he remained on guard, sixty-five pitched battles round his house. In five years the onslaughts and the repulses of the rebels left the city a mere wreck. The North Gate mission property, which was in ruins, and the church which was much injured, were rebuilt by the Chinese government.

It seemed hardly possible that mission work could have gone on under such circumstances. The next year (1856) was, however, more quiet, and mission work prospered. Three men had been baptized in 1849, and their number had gradually grown. It was six years after these first baptisms (May, 1855) that the first woman joined the church. But vast crowds had heard, many books had been given away, and a hundred pupils, half of whom were girls, were gathered into five day schools. Dr. and Mrs. Crawford had joined the mission, and Mrs. Yates and Mrs. Crawford were reaching the women.

The Shipwreck.—It is little wonder that such years of anxiety had told on the strength of the missionaries, and ten years after going out Dr. and Mrs. Yates and their little daughter, accompanied by Mrs. Crawford, sailed for home. They were hardly on their way before they were overtaken by a fearful typhoon. Their boat was reduced to a drifting wreck. All seemed lost. As with another vessel which carried a missionary long ago, the ship was lightened, and they prayed for morning. A foreign vessel, seeing the American flag floated

downward in sign of distress, came to their rescue. But to get near enough to help without sending both boats to the bottom seemed impossible. Little Annie's hands were far too short to reach those stretched to her. A man climbed over the side of the vessel and hung head-downward by his feet. A great wave lifted the wrecked ship. He caught the little hands and held the child, suspended over the boiling sea, until he was drawn up by his comrades. Again two men climbed over the side, caught Mrs. Yates and lifted her to safety in the same way. A better plan than this being devised, Mrs. Crawford was gotten on board. They were carried back to Shanghai and later re-embarked for America. They rounded the Cape of Good Hope and, their provisions running low, were reduced almost to starvation before they at length entered New York harbor.

War Near and Far.—They had hardly reached Shanghai on their return in 1859 before war again broke out. Following fast on this came the news of the war in the United States. Remittances ceased. No letters came from home in two years. The missionaries were obliged to find support for themselves and the mission. Dr. Yates became Interpreter of the Municipal Council, and in these years while he supported his family and his mission work, made judicious investments which laid the foundation of the comfortable fortune which he and his wife so generously bestowed upon the work

at home and in China. During this time Mrs. Yates took her only daughter, Annie, to Switzerland to complete her education.

New Responsibilities.—On her return (1865) large responsibilities awaited her. She returned to find Dr. Yates alone in Shanghai. Dr. and Mrs. Crawford, whose work we will follow later, had gone, in 1863, to Northern China. One by one, other missionaries had been called away by sickness or death. For twenty-three years these two stood alone. Nor was this all. Dr. Yates' voice gave away. He could only speak in a whisper. Then began a period of wandering in search of health. During his absence the responsibilities of a growing mission in a great city fell again and again on Mrs. Yates. Deacon Wong was her chief help and counsellor, but to her all matters of church, school, discipline and finances were referred. She had with too much modesty called herself a missionary's wife. Now she became a mother in Israel. "Mother Yates" became a name which was loved and spoken almost with reverence, as the years went on.

Health came back for a time, and Dr. Yates joyfully took up the full mission work. Helped by her daughter, Mrs. Seaman, who had married an American merchant of means, and who has since given many thousand dollars to mission work, Mrs. Yates, in 1888, built a new boarding school for girls. They paid all the expenses of the school. "The pupils will probably be few at first, for we shall

allow no foot-binding," wrote Mrs. Yates. Then, rising to prophecy, she added: "But the leaven will work, albeit slowly, and the time is not far distant when the custom will be abandoned." In view of the edicts in the last few years, the fulfillment of this prophecy draws rapidly nearer. "The leaven," which missionaries with courage like Mrs. Yates' hid in the vast empire, has brought this to pass.

This school laid the foundation of our present boarding school for girls in Shanghai. After Mrs. Yates' death the name was changed to the Eliza Yates School.

An Editor.—In the thirty-four years since Mrs. Yates went out women missionaries had multiplied in China. They felt the need of communication with one another and with the women at home. Mrs. Yates had remarkable charm as a writer. Her letters pleased with wit, and enlightened by wise counsel. She was asked to be one of the editors of Woman's Work in China, and held the position until her death.

Her Home.—Her home was missionary headquarters. When at last (1886) the long-delayed reenforcements came, she was mother to the young missionaries. She was not loved by them alone. A missionary of another denomination and another section of China was asked if she knew Mrs. Yates. "Know her!" she replied, "she nursed me in her own house when I had typhoid fever, and saved my life."

This was typical. Calm, conscientious, hating sham, practical and, above all, kind, she grew in power as she grew in age. Death called Dr. Yates in 1888. Mrs. Yates remained at her post. She would accept no salary, but her activities were the same.

"The older I grow the more of a missionary I become," she said. She could not have been more. The property left in her hands she held as a trust, and gave without stint. When on March 24, 1894, after forty-six years of service, Mother Yates passed away, the entire mission mourned as one deeply bereft.

Martha Foster Crawford,

Fifty-eight Years a Missionary to China.

1851—1909.

A Romantic Journey.—In the spring of 1851 Tarlton Percy Crawford, newly appointed missionary to China, was searching for a wife. He knew nothing about her except that she was Miss F., with five stars after her name, that she wished to go as a foreign missionary, was about nineteen, "had a fine constitution and grave, dignified manners, subdued by great timidity and extraordinary piety," that her education equaled that afforded by the best educational institutions in the South, and that her mental endowments were said to be of a high order. This was a sufficiently glowing description to interest

any young missionary, and so, turning aside on his return journey from Richmond, where he had seen the letter to the foreign mission secretary which so described the unknown, he went to seek her in Sumpter County, Alabama.

Three weeks later, on March 12, 1851, he was married to Miss Martha Foster by Dr. Basil Manly. Short as was the courtship, it was long enough to prove again that "the course of true love never did run smooth."

First a Missionary.—Was it right for missionaries to make a marriage for convenience? If they mutually loved missions, would it follow necessarily that they would love one another? If it was wrong to marry without love, could any cause, however good, make it right? These were questions which gave them sleepless nights—until they decided that they did love one another, a decision which fifty years of happy married life fully confirmed.

Years afterward when wide experience had been added to previous conviction, Mrs. Crawford wrote: "Should the candidate for this work be so unfortunate as to marry a woman whose heart is not in sympathy with it, on the understanding that 'I want a wife, not a missionary,' it will, as a rule, be good economy for them to remain in the home land." It was just this danger that Dr. Crawford sought to avoid in his spring-time search.

When Martha Foster, the daughter of John and Susanna Foster, was born in Jasper County, Ga.,

January 28, 1830, the necessity of foreign missions was a vague conviction in the mind of a few pious Christians. Mr. Foster was one of these. He often prayed with streaming eyes that God would raise up and send more laborers to the foreign field. When the prayer was answered by his twenty-year-old daughter confronting him, with her determination to go, he was staggered. There was still a large question mark after single women as missionaries. The Southern Baptist Convention, which in 1850 was only five years old, was experimenting with one. This, however, did not alter Martha Foster's decision. If the Board would accept her, she would make the venture. She was first a missionary in purpose and conviction, and, therefore, prepared to be a missionary's wife.

The Haunted House.—Vessels sailing to China were not easily found. It was November before they boarded the old-fashioned sailing ship, "Horatio". Winds favored them, however, and they made one of the quickest voyages then on record, reaching Hong Kong in one hundred and two days. Shanghai, seventeen days' farther on, was their destination, and they were warmly welcomed by Mr. and Mrs. Yates and Mr. and Mrs. Shuck, in whose house they spent the first two months.

Their first home, like that of Dr. and Mrs. Yates, had the reputation of being haunted, a murder having been committed in it a short time before. It was a labyrinth of little rooms and courts pierced

by nearly seventy windows and doors, through which the winds sighed strangely and Chinese ghosts walked in much the same fashion as they do in America. Here Mrs. Crawford opened her first school, paying the girls three-fourths of a cent a day, ostensibly for lunch, but really to induce them to attend. "Only two or three girls are here," was the message brought up by the native teacher one morning. "Why?" he was questioned.

"It is rumored that you intend to take their daughters to the outside world," was the reply.

Gradually such rumors ceased since their house was open to the many visitors who came to see the peculiar ways and strange furniture of the foreigners.

The Baptism of Mrs. Yee.—It was through the lessons taken home from the missionary schools by her son and daughters that Mrs. Yee, the first woman to be baptized in Shanghai (1855), was converted.

"Are you not afraid?" a friend had asked her. "You have never taken a cold bath in your life?" "No," she replied, "I have never even washed my face in cold water, but I am not afraid. Jesus would not tell me to do what would hurt me, and if He did I would do it and let it hurt."

The Tai Ping rebellion, which began in 1853, broke up their first home and confined them, with the rest of the missionaries, to another part of the city. Several years later, however, the clause of

the treaty with China, confining foreigners to twenty-four hours' distance from the open ports, had become a dead letter, and Mrs. Crawford often accompanied her husband on boat journeys of a week's duration. The curiosity of the people was intense. They had but to land to set the people of the whole countryside running towards them. On one occasion the crowd insisted that they sit down, and would take no refusal. When they complied, the air was rent with shouts. "They can sit down. They can bend their knees like other people."

Troubled Times.—Letters from home brought news of troubled times. The Civil War cut off communications from home. Dr. Crawford and Dr. Yates and other missionaries were forced to find ways to support themselves and their families. Nor was this all. In 1861 Mr. Holmes, their fellow-worker, was murdered by a band of robbers. The next year the Sung Way Dong, the church which was the center of the mission labors, was accidently burned. It was replaced by the foreign residents, irrespective of nationality or belief, thus probably making a stronger bond between them and the growing mission.

The year following, Dr. Crawford's ill health drove them to the cooler climate of Teng Chow, Shangtung Province, which was their home for thirty-one years.

In Teng Chow they were cordially welcomed by the Hartwells and Mrs. Holmes. While the coun-

try was beautiful and fertile, the people were very much averse to foreigners on account of the recent wars with France and England. The ladies, however, began the experiment of visiting the women in their homes. On knocking at the doors, they were often told "not at home" or "the dogs will bite." An elegantly dressed woman called upon Mr. Crawford to "hear of Jesus." As she was leaving, she was met by her angry, heathen husband, who knocked her down. The poor woman even then did not forget the Chinese passion for "saving one's face," and only cried as she wrung her hands, "How many people saw him do it."

A Peddler's Pack.—The women were exceedingly fond of finery and, not being allowed to go shopping, bought from peddlers who doubtless carried much of interest beside their visible wares. Mrs. Leo, who had been a beggar, after her baptism in 1866, gathered together a small stock, and supported herself by selling from house to house. The usual gossip which accompanied the sales was now changed to the gospel story. She found where the visits of the missionaries would be acceptable, and in the afternoon accompanied them to these houses.

The country around was thickly dotted with villages, and soon Dr. and Mrs. Crawford began to visit them, though the country people were more afraid of foreigners than those in the city. Later Mrs. Crawford, with Mrs. Holmes and Miss Lottie Moon, who joined the mission in 1873, spent much of

the pleasant weather of spring and fall in going from village to village, gradually extending their circuit over a wide range of country. In four years they made a thousand and twenty-seven visits to country villages. Her pen was also busy, and she wrote books and booklets which gained wide reading at home.

A Maker of Men.—Time passed and Mrs. Crawford's school for boys grew in numbers. What they meant in the growth of Christianity in North China can best be told by Dr. T. W. Ayers, who has worked in later years shoulder to shoulder with many of her pupils.

Pastor Li.—"The first pastor ordained in our North China mission was a man who had been taught in Mrs. Crawford's school in Teng Chow. This man is Pastor Li, and he is indeed one of the great pastors and evangelists of North China; a man who has baptized this year more than four hundred people. He is worth more to the work than any six missionaries that could be sent to our mission." When the beautiful young daughter of one of the missionaries was to be baptized she was asked whom she wished to perform the ceremony. Passing by all her dear, familiar missionary friends, she unhesitatingly said, "Pastor Li."

Pastor Tsang.—"Then there is Pastor Tsang, my own pastor, and what a noble, lovable, valuable pastor he is. What he is worth to our work cannot be

estimated. He was the second native pastor to be ordained, and was also a pupil of Mrs. Crawford.

Pastor Wen.—"The third pastor ordained was also a pupil of Mrs. Crawford. He is Pastor Wen, the new pastor of the Chefoo Church. He is a man of ability, consecration, many noble traits of character, and gives promise of being a power in our work."

Chu Yuen Hsuin, the Teacher.—"When I first came to China I was told that Chu Yuen Hsuin, who was said to be the best personal teacher among all our Chinese Christians, had agreed to give up a lucrative business and teach me for six months because of his great interest in medical missions. I soon learned that he had not only been a pupil of Mrs. Crawford, but he often told me that all he was that was worth while, was due to the influence of Mrs. Crawford as his teacher. He came to me to remain with me for six months, but instead of six months, has been with me eleven years, except one year when I gave him up that he might teach in the Bush Theological Seminary. I have not only learned to love him greatly, but have recognized in him a great teacher and preacher. He is a man of ability and culture, and has been of inestimable value in the work of our mission. He came to Mrs. Crawford's school as a heathen, opium-smoking boy, and through the influence of that Christian school was saved from the curse of opium and idolatry to a life of usefulness.

Living in the Lives of Men.—"The head teacher in the girls' school in Hwanghien is a man who was prepared for his life work in Mrs. Crawford's school.

"One of the men who is very valuable to Dr. Pruitt in his translation work, and who for a number of years was a teacher in the boys' school in Hwanghien, was also a pupil of Mrs. Crawford.

"Mrs. Crawford is living in the lives of other men whom she taught in her school in Teng Chow. But if she had done no other work than to prepare the men whom I have mentioned, it would be great for the life work of one person."

Going Further Inland.—In 1892 Dr. Crawford resigned work under the Foreign Mission Board and, with a band of younger men, formed the Gospel Mission. They went further inland to Taian Fu, and for eight years lived at the foot of the sacred mountain of Tai Shan.

The people around them were averse to foreigners, and were harsh and reticent. The recent war with Japan had made them bitter and fearful. But Dr. and Mrs. Crawford, though now well on in years, worked on hopefully. In 1900 the Boxer rebellion broke out, and the entire band of missionaries were ordered to leave their field. After eight days of peril in open boats and storm-bound, and in imminent danger on the river banks, they reached Chefoo. After a few days they went to Wei Hai Wei, where they remained for two months under

the protection of the English garrison. They were sad days. Rumors and counter-rumors came continually. The relief of the allied forces at Peking was eagerly hoped for. The dire news of the massacre of fifty missionaries at Tai Yuen Fu reached them. They heard of the dangers and sufferings of others in different parts of the country. They knew that the sword's keenest edge was turned against the native Christians, thousands of whom died rather than recant.

After Peking was taken by the allies, they sailed for home for a greatly needed rest. Here Dr. Crawford died, in Dawson, Georgia, April 7, 1902, leaving a record of fifty years of untiring and successful service in China.

Alone in China.—Mrs. Crawford was now over seventy, but China drew her. To those who begged her not to return, she replied, "The Lord called me to labor in China and that call has not been revoked."

In the Shadow of the Mountain.—Far more heroic than her response in 1851 was the response in 1902. Quietly she resumed her labors in Taianfu beneath the shadow of the sacred mountain to continue it for six years longer. She had seen China opened to Christianity from the seacoast to the far interior. She had seen the converts grow from perhaps five hundred in 1851 to one hundred thousand in 1900. She had seen prejudice and fear turn to respect and gratitude. But she was not satisfied to lay down

her work. She was welcome to homes which would have been closed to a younger woman. Neither heat nor cold deterred her from the visits which had ever as their one end to tell of Jesus. Most of all were her sympathies drawn out to the thousands of pilgrims who yearly passed wearily up the paved road, which led to the top of the sacred mountain fifteen miles away, "making merit" by stopping at the temples which lined the way and praying at the shrines which crowned the summit. To the end of her life it was her great delight to station herself near some temple and speak of a better way to the women, who stopped to gaze and listen. Our last picture of her just before her death in 1909, is like that of some prophetess of old: In the background the rugged mountain; at its foot a crowd of Chinese women; in their midst one who had loved and labored for them for fifty-eight years, her head crowned with white, her earnest face glorified as she poured forth the message of peace to those who had wearily sought it over many a mile in vain.

Lula F. Whilden,

The Friend of Chinese Women.

1872—

The Mother's Prayer.—In the fall of 1848, when sailing vessels still took four months to reach China, little Lula Whilden made her first journey

to that country with her parents, Mr. and Mrs. B. W. Whilden and her little sister and brother. It had been her mother's prayer for years that she and her husband might be missionaries to China, and Lula, the youngest child, might also be said to have been born a missionary.

The family joined the little mission force in Canton, but in one year the mother had found a grave in the land she had prayed to bless. The father was forced to return with his motherless children. Again, after remarrying, he went out, only to be forced back by the partial blindness of his second wife. But prayers are not forgotten. Mrs. Whilden was yet to bless China through her children.

The Answer of the Daughters.—Years passed. In 1872 another vessel put out for China. On its deck were two sisters, Mrs. Jumelle Whilden Williams and her sister, Lula Whilden. They were well prepared for the work. Lula had been educated at Greenville Female Seminary, where later both she and her sister had taught. China was ever in her thoughts. She did not, however, neglect present duties for far-away possibilities, nor did a full life lessen her devotion to her Christian pleasures, for duties she would never have called them. One who knew her in the Greenville days said, "Christ and souls were her increasing thought." "This one thing I do," writes another long-time friend, speaking of her whole life, "might well have been her

motto, and this one thing is to bring souls to Christ."

The voyage of 1872 was in strong contrast to that of 1848. The long journeys round the cape in sailing vessels were a thing of the past. The train carried them to San Francisco. A steamer landed them in Canton in thirty-six days. Missionaries were now an important part of all the passengers who put out from the Golden Gate. The Southern Baptist Missionary party was notable. Beside the sisters, it consisted of Dr. R. H. Graves, whose mother, Mrs. Anna Graves, had the year before called the women of the South to "Woman's Work for Women," and who was already a veteran, having gone to South China in 1856; Mrs. Jane Norris Graves, and Mr. N. B. Williams, all for South China. For Shantung there were the veteran Dr. J. B. Hartwell, returning after twenty-four years of service; his children, among whom was little Anna, returning to the land of their birth, where their mother lay buried; Mrs. Julia Jewett Hartwell and Miss Edmonia Moon.

At the Foot of the White Cloud Mountains. Mission work had changed in Canton since 1844, when Mr. Shuck and his faithful Henrietta had rejoiced that at last, after nine years of waiting at Singapore, Macao and Hong Kong, they could enter this great Chinese city, one of the five treaty points just opened. In these years the missionary graves had been growing. Many a missionary and mission-

ary's wife had come to lay down the burden of life by the side of Henrietta Shuck. We can well imagine the loving pilgrimage of the sisters to French Island, where their mother lay, and the tear-dimmed eyes with which they read the epitaph chosen by those who loved her well—"For me to live is Christ, and to die is gain."

The Growing Mission.—These graves of the missionaries were the mile-stones of the church. The First Baptist Church in Canton had grown. Organized by Mr. Shuck in 1845, it had increased through twenty-seven years of arduous work by Dr. Graves, Dr. Simmons and others, to a hundred and twenty members. Trials had not weakened, but strengthened the Christians, among whom there were some notable characters. Since the beginning of the mission the Opium War, the Tai Ping Rebellion and the Civil War in America had occurred, the first two falling hard upon the Chinese and the missionaries, the last throwing on the latter the support of themselves and the mission. In the very midst of the Civil War a great typhoon had swept over the city, killing ten thousand Chinese and Mr. Gaillard, a most successful missionary. The church in Canton, closely knit together by suffering, did not represent all the work. Though residence in the country was forbidden, the nearby towns had been visited and tracts distributed. Besides this, Dr. Graves, one of the earliest missionaries to combine medicine and missions, had in one year treated more

than five thousand patients. It was little wonder that the influence of the mission was spreading.

Ten Years of Service.—Into this growing work the new missionaries threw themselves with enthusiastic ardor. To the grief of her sister, Mrs. Williams' health soon failed and she and her husband were forced to return to America. Miss Whilden drew ever nearer to the Chinese women in sympathy and understanding. With Mrs. Graves, she taught the girls and the Chinese women. The more neglected, the greater was her love. Canton is remarkable for the thousands who live in boats, thousands knowing no other home than a narrow river boat, hardly larger than a large rowboat, in which they live year after year. The lot of the women among these boat dwellers is indeed forlorn. In some way she reached them. Soon it became a saying among them that she worked not merely from duty, but for love of them.

Love carried her far beyond her strength. She had not much money to give, but physical want appealed to her as well as spiritual poverty. She gave until sometimes it seemed that she hardly left herself the necessities of life. The result was that the women told her their very heart life. She had won the Chinese heart. She was doing a great work among the women and girls of Canton.

At Home.—Ten years of interesting, joyful work went by, and the time came for a visit home. Her heart throbbed with yearning to tell others of the

China she loved. She hastened to Greenville, where the Convention was in session. After she had told her story to all there who would listen she would rest. But it was not so. Requests came from the missionary societies for talks. She went, "feeling," as she afterwards said, that "through these talks a deeper interest in China would be awakened and more constant, fervent prayers would be offered for its perishing millions. I held seventy-one missionary meetings during the first year, with only two months of entire rest." The South Carolina women had sent her as their missionary, and she as their substitute must report to as many as possible. The result is not hard to guess. Instead of returning in a year and a half, as she had expected, she was an invalid at home for years. The moral writes itself for those societies who must have a "real, live missionary" at their meeting, and sometimes get one more dead than alive.

Heathen in America.—For Miss Whilden there followed weeks, months, and even years of weakness, weariness and pain with the ever-present heartache for China. In 1886, after three years, she turned with the little strength she had gained to the heathen in America, for she had discovered that there were three hundred Chinamen in Baltimore. She found men growing old in heathenism in Christian America. She became a well-known figure as she passed from laundry to laundry, telling of Christ. She started a Sunday-school and Monday

afternoon class. No one had taken the message to them, though they had been in this Christian land for years.

Work for the Home Workers.—It was hard work, more difficult in some respects than among the heathen women and children of China. It was made more difficult by the fact that they had been so long neglected. "I am trying faithfully to lead these souls to Jesus," she wrote, "but who can blame me that ever and anon there comes into my heart a deep and irrepressible longing to be once more among the heathen women and children of China, to leave the home work for home workers and go far hence to the heathen, where the souls of unsaved are many and the messengers of salvation so sadly few?"

At last her longing was fulfilled. Leaving to the churches of Baltimore the work she had begun among the Chinese, as a trust, to which they have ever since been faithful, she hastened again to China. The membership was now more than four times as large as when she first reached Canton. But five hundred were very few among so many. Her heart longed for others.

The Blind Singing Girls.—There were some lower than the boat women. They were the blind singing girls In 1892 a wee blind child of four years was given her. At two years of age Number Six had been sold as Number Four, and Number Five had been sold before her, by their father to obtain more money with which to gamble. In two years Num-

ber Six became blind and was returned by her purchaser as a useless expense. Knowing the fate that awaited her if she was sold by her merciless father to be raised as a blind singing girl, Miss Whilden prayed that she might be given her. The father hesitated. He might sell her for a few dollars.

She was only a girl. It mattered little what became of her. But prayer prevailed, and the coveted gift was brought to Miss Whilden. In six years she had gathered and was caring for six of these poor girls at her own expense.

The Blind Girls' Fate.—"Who are these blind singing girls, so seldom heard of, and so rarely seen except by the missionary and other foreigners passing through the streets of Canton at night," wrote Miss Whilden, pleading that others might be saved. "Not even the miserable beggar with his uncombed hair, filthy tattered garments, hollow eyes and emaciated frame, is deserving of so much pity, though at first glance he awakens more. They are the miserable outcasts from society, and yet they have become so from no fault or through no wish of their own." They are taught to sing, their faces are painted and powdered. Handsomely dressed, with guitar in hand, they are taken into the streets at night. In the morning they return "to their owner's house, and the master receives the money secured at such terrible cost."

Little Dog.—This is the story of Little Dog, whom Miss Whilden rescued. "It wasn't a dog at

all. It was the name the blind, eight-year-old girl gave as her own." She had been cast into the streets by her grandmother at one time, and somehow passed into the hands of those who proposed to raise her for a life of shame. She was sold and resold. "She was housed and usually fed. Sometimes her rice was withheld as a punishment. Sometimes lighted sticks, burned to a redhot coal, were applied to her body." Miss Whilden bought her for $10. She was called Little Dog no more, but Yan Teen, Grace and Pity.

For such girls as Little Dog she pled, and still pleads, with the women at home. Only twenty-five dollars a year will feed and clothe one and prepare her for partial, if not full, self-support.

Jewels for Her Master.—Year by year she has grown in power with the women in and around Canton. Times came when she must rest, but she never gave up her work. China was written on her heart for life or death. Plagues, riots, floods could not change her devotion. It would be impossible to follow her labors year by year. Today she is the veteran missionary in Canton. In the forty years since she first went out, she has seen the one South China Station grow from one hundred and twenty to five and a half thousand, who, through a wide section are holding high the cause of Christ. She is working in China's new day. Christianity is known by thousands all over Southern China. Knowledge

in many Chinese minds waits the living touch of personal belief.

"Her faith," writes one who knows her well, "is of that simple and childlike kind that makes the words 'the heavenly Father,' which are frequently on her lips, expressive of a relation as close and as tender, yea, far more so, than that which exists between parents and children in this world. And Heaven has never been so far that she could not talk with 'the Father' even as a little child with an earthly parent.

"If one were seeking a characterization of Miss Whilden he would not go far astray in saying that she is the embodiment of the love of Christ for human souls. Many a jewel will shine in her crown, which she will think she does not deserve and will cast at the feet of her Master."

Lottie Moon,

Forty Years Missionary to North China.

1873—1912.

The Star Pupil.—Never was the promise of a brilliant youth better fulfilled than by Lottie Moon, the star pupil of Albemarle Institute, Charlottesville, Va., who was born at Viewmont, Albemarle County, December 12, 1840.

The demand for higher education for women which spread over the United States from 1835 to

1850 resulted in a number of schools with soaring ambitions. Albemarle College came into existence with the avowed purpose of giving to the girls all the opportunities given to young men in the University of Virginia. Such men as C. H. Toy and Herburt Harris were among its early professors.

Lottie Moon's home was not far away and, responding to the rich promises of the new school, she came to it from Hollins Institute in 1857. Besides leading in mathematics and science, she was a remarkable linguist. She learned Latin, Greek, French, Italian and Spanish. Later she is said to have acquired Hebrew. Dr. John A. Broadus pronounced her the best educated woman in Virginia.

Under the Haystack.—Her school-mates have preserved for us some record of her school days. One writes: "It was my privilege to associate with Miss Lottie Moon in the Albermarle Female Institute at Charlottesville, Virginia, from 1857 to 1860. We were classmates in Latin and Greek, and often prepared our recitations together. She was not a Christian during a part of that time, and there were no religious talks between us, though she was always courteous and kind. Her country home was not far from Charlottesville, and sometimes the old family carriage would be sent that she and her cousin might spend the week-end with the home folks. On one Monday morning after her return from such a visit, we were busy translating a Greek play, when she said, 'Julia, I was in better business

than this yesterday' (Sunday). 'Lottie,' I said, 'what were you doing?' Her reply was, 'Lying on a hay rick, reading Shakespeare.'

The Sunrise Prayer Meeting.—"Sometime later some of the Institute girls who attended a sunrise prayer meeting reported a strange occurrence. Lottie Moon was there, and had been seen talking with Dr. Broadus. Very soon after this she presented herself for church membership. She at once took a decided stand for Christ. A few days later I attended a prayer meeting conducted by Lottie in a private room. She read and helpfully expounded the twelfth chapter of Romans."

"She was then," says another, "petite in figure, with a gentle, cheery voice, and with a merry twinkle in her eye. She was a leader of girls' prayer meetings and other Christian work. It is hard to believe that she had been worldly and irreligious. She was a favorite with the students and the faculty for her love of learning."

The Change of Plans.—Her education was hardly completed before the war changed the old ways of life. She went to Cartersville, Ga., and there opened a large school for girls in connection with Miss Sanford, a Presbyterian lady. A wide opportunity for usefulness was open to her, but a broader field was yet before her. Missions had touched her life closely. Her uncle, James Barclay, had been for years a missionary in Jerusalem, and her older sister, Orne, who is thought to have been the first

Southern woman to graduate in medicine, had gone out to help him in his work. Later she and her husband, Dr. J. S. Andrews, were both surgeons in the Confederate army. Her younger sister, Edmonia, had offered herself for missions in China. Then the question came to her own life. Her pastor preached from the text, "Pray ye, therefore, the Lord of the Harvest that he send forth laborers into the harvest." The result was that both she and Miss Sanford gave up the school and went to China. They sailed together, Miss Sanford going out under the Presbyterian Board. The lifelong friendship of these two was a bright spot in the life of both.

Reaching the Chinese Heart.—In 1872 she joined the North China mission, to which Miss Edmonia had gone the year before. Mrs. Crawford and Mrs. Holmes were ready to instruct the new missionaries, and all promised well until the early breakdown of Miss Edmonia. Miss Lottie returned with her to America, but as soon as she was sufficiently improved returned to Tengchow. She quickly mastered the Chinese, and became wonderfully expert in its use. Her influence continually widened. After some years (1885) she removed to Pingtu, where she met a wonderfully cordial welcome, which gave promise of the large work since accomplished.

It was for this field that she made the urgent appeal which resulted in the establishment, by the Union of the Christmas offering. "Here her time

was so taken by men coming from the country to talk with her that all aggressive city work was necessarily given up." In 1895, the year of the Chinese-Japanese war, Miss Moon was living in Teng Chow. The missionaries were ordered by the United States consul to leave the city. Miss Moon, returning from a country trip, was met by hundreds of flying refugees. She was urged to leave. Fear had no place in her nature, and she refused. The city was bombarded, a part of her house being carried away. Dr. Hartwell returned after an absence of four months, and the church bell rang a daily invitation to the excited people. They flocked around Miss Moon and Dr. Hartwell for protection.

At the close of the war she said she had reached the Chinese heart. They looked upon her as a friend willing to share with them both life and death.

Her Influence.—Knowing the work so intimately, the Board prized and relied on her judgment. She was the counsellor and friend of all the younger missionaries. She was reverenced by the Chinese Christians and loved by heathen as well as Christians. The school under her care grew, and younger women came to help her. Her visits to the country were only limited by time and strength. Women came many miles on their bound feet to have her counsel. Her influence spread over a wide section of country.

On the Battle Field.—Revolution came to China. Miss Moon was now nearing seventy. She was as fearless as ever. Dr. Ayers returned to Hwanghein, the scene of fierce rioting, after releasing the consul at Chefoo from all responsibility for his safety. There he found Miss Moon, who had come fifty miles from her home in Tengchow, going quietly to and fro among the Christians, quieting them in their time of distress. One of her last letters home told of visiting a battle field to minister to the wounded soldiers.

A Happy Picture.—We love to linger on a brighter picture given in what was perhaps her last letter. "My work is now largely in girls' day schools," she writes. "You can hardly know the joy I take in it. It is only of recent years that Chinese girls have begun to learn and that their parents have wished them to be educated. My pet schools are on my home place. The girls are gentle, obedient and very lovable. I so enjoy watching them play during recess. They have free access to my front porch and front yard. That they trample down the grass in their play seems a small matter when I see them lively, bright and healthful. They play with the heartiest delight, and my presence does not hinder this in the least. I think they enjoy my watching and smiling at their ways."

Through Cloud to Glory.—The end, however, was approaching and she entered glory through a cloud. Famine fell upon the land. She gave her-

self to ministering to the relief of the sufferers. The heart-rending sufferings of the people preyed upon her over-taxed strength. She would not allow herself sufficient food, that others might be fed. In her sad thoughts mingled the often heard famine cry from home, not for want of those wishing to go, but for want of money which would allow them to go. The need of the people around her and the indebtedness of the Board weighed unceasingly upon her. At last, a few months before the end, her bright spirit was darkened and she sank into a state of melancholy, refusing to eat lest she would further impoverish her people or her Board. The thought strikes deep at the conscience of the careless at home. Thinking that a journey to America might lead to improvement, she was carried on board ship in the loving charge of a missionary appointed to minister to her. She died on the steamer Manchuria December 24, 1912, while it was in port at Kobe, Japan.

Her remains were brought to America and lie buried beside her much-loved brother, Isaac A. Moon, in the quiet cemetery of Crewe, Va.

A truly great woman had passed from earth to Heaven. Not only to the Chinese, but to many a woman in the home land, her life has been an inspiration and a rich blessing.

Mary Caufield Ried.

A Life for Africa.

1857—1858.

Orange Blossoms.—It is not without reason that a short service is chosen to represent the early days of our mission on the west coast of Africa. The African mission, growing out of the African society begun in Richmond in 1815, and taken over by the Southern Baptist Convention at its organization, had claimed its victims year by year. Notwithstanding this, Mary Caufield wanted to go. She had been reared a Catholic, and on joining the Baptist Church, had been disinherited by her parents. But she was not left friendless. Dr. H. A. Tupper, afterwards the secretary of the Foreign Missionary Board, then pastor of the church at Washington, Ga., took her into his home and gave her the love and protection of a father.

Single women missionaries were almost unknown and her application to go out as an unmarried woman was rejected. When she became engaged to Rev. T. A. Ried, who was going to Africa, the busy fingers of the women of the congregation flew fast as they gathered in the afternoons to prepare her trousseau. At the home of her adopted father the bountiful wedding feast was spread, and a host of friends gathered to say farewell to the sweet young

bride, who looked so fair and girlish in her veil and orange blossoms. This was in 1857.

A Coffin.—The scene changes. Little more than a year had passed. A grief-stricken man is making a coffin. In a year from their landing Mary Ried had contracted the fatal African fever and was dead. The grave was made in the compound near the mission chapel. Amid the lamentations of the native Christians she was laid away in the coffin made by her husband's hands.

Over the lowly mound seemed to echo her last words, "Though he slay me, yet will I trust him."

Susan Spotswood Taylor,

Missionary to Italy.

1873—1884.

Where the Tide Comes In.—Again our story brings us within the sound of the ocean, where the tide water ebbs and flows in the broad, deep Mattaponi, Pamunkey and other famous rivers. To this section came the early English settlers, and here the customs and culture of the old world soon planted themselves in the new. Here rose the roomy houses built of bricks brought from England, here was formed the future government of Virginia. In this section, pronounced by John Smith, who had wandered far before he reached this land of promise, the most beautiful he had seen, Susan Spotswood

Braxton was born. Her great-grandfather had been Carter Braxton, "the Signer."

Her mother had begun life as a loyal Episcopalian. The Baptists were rapidly gaining ground, and controversy held an important place in church life. Her Episcopalian pastor thought it wise to answer the Baptist arguments, and preached a sermon on infant baptism. He made a convert, but it was to the Baptist church which Mrs. Braxton joined soon after.

The Beautiful Sisters.—Her family grew up among the Baptists of Bruington Church, whose early and continued missionary zeal has been recorded. Here the beautiful sisters, Sallie and Susan Braxton, came in the old family coach. Here, too, their entrance was watched by more than one. Long years afterward one who had seen many beautiful women recalled, as one of the joys of his youth, the entrance of these sisters, making a vision of loveliness as they came down the aisle between the high-backed pews. "It is a family tradition that J. G. Oncken, the pioneer Baptist of Germany in modern days, said that the most beautiful woman he saw in America was Sallie Braxton."

It was not until the family removed to Fredericksburg that the sisters united with the Baptist church. One can well imagine the scene between the steep banks of Rappahannock; the river running deep and strong; the company on its bank; the songs floating up and over the hills; the beautiful young

women entering the water; the blue sky over-arching all as it had over-arched a baptismal scene long ago in Palestine.

The Pastor's Wife.—Susan soon married George Boardman Taylor, the son of Dr. J. B. Taylor, for many years the Corresponding Secretary of our Foreign Missionary Board, and the accomplished young preacher and author, whose stories of the early Baptists of Virginia have been the delight of many a young Baptist. "During the first fifteen years of her married life, in Staunton and at the University of Virginia, Mrs. Taylor was greatly loved and admired by the people of her husband's congregations. Her gentleness, her beauty, her vivacity, her keen but kindly sense of humor, which made her hearers enjoy all the fun of the occasion without any of the heartaches or inconveniences of the situation, her ready and helpful sympathy won her a host of lifelong friends."

Italy in 1873.—Great hopes for the establishment of Protestantism in Italy were abroad in 1870. The thirty years' struggle for the freedom and unity of Italy had been won. Rome, the last stronghold of the temporal power of the Pope, had fallen before the victorious arms of Victor Emanuel and Garibaldi. What more natural than to believe that the handcart full of the before prohibited Bibles, pushed through the gates of the Eternal City in the wake of the conquering army, was the beginning of the speedy downfall of the spiritual kingdom which

denied them to the people. Southern Baptist missions were begun that year. By 1873 the sober realities of the work had come to take the place of the over-sanguine hopes of the first years in which false steps, which must be carefully retraced, had been taken.

As one would seek a loyal ambassador to an earthly court, the Foreign Mission Board sought a missionary to Rome. Its choice fell on Dr. and Mrs. Taylor. With a brave and cheerful spirit she met all the trials and emergencies incident to moving, with four small children, one an infant in arms, from Virginia to Italy. In all the anxieties and burdens that Dr. Taylor had to meet in those early days in Rome, when there was a foreign language to be learned, when the meagre and precarious income from the Board necessitated small and often irregular remittances, when perplexing problems in the administration of the work presented themselves, he found in his wife a patient, wise, helpful, cheerful helper. "She had," said her husband long after, "such a brave way of making things 'do.'" She soon became at home with the soft-flowing Italian speech and gathered around her the women of the Roman Church.

The Sunday School.—Her Sunday-school class was an important feature of the church. It was a great event in the neighborhood, which brought out many respectful gazers, when the donkey-cart, bringing the grandchildren of Garibaldi, the national

hero, to her Sunday-school class, which they attended for awhile, turned into the narrow street on which the church stood.

Mrs. Taylor's woman's meetings recall the wise remark of Jane Addams, the successful Social Settlement worker, that foreign missionaries have always been settlement workers. Sympathy with physical needs has opened their way to minister to spiritual ones. To the woman's meeting, under her direct management, came the women from the poor and cheerless home of the Borgo, a section of the city almost under the shadow of the Vatican palace. They were helped and instructed in the work of making garments, the material being furnished to them at wholesale prices. As the needles flew, the Bible was read and explained, and after the work was folded away devotional exercises were held.

Her Home.—In the midst of Rome, the home over which she presided, was a bright spot not only to her own family, whom she felt to be her first care, but to many American travelers of our own and other denominations who yearly visited her, the pleasant but often arduous duty of hostess and friend making large demands upon her scanty strength. "With wonderful love and loyalty, Mrs. Taylor ministered to her husband's oft infirmities, so that he was equal to many a public duty that otherwise would have been impossible." Whatever she did she did well, and one who knew her inti-

mately pronounced her "efficient in every good work."

The Place of Rest.—So came the March of 1884. As was her invariable habit, she welcomed her Sunday-school, with her bright, cheery smile. The same week she was borne to her last resting place in the shadow of the pyramid of Caius Cestus. "Friends of many nations and creeds, and of no creed vied with one another in kindness." She was the friend of all and all felt her death, tragic in its suddenness. A fellow-missionary said, "It will never be known till the great day what burdens she has borne and what sacrifices she has made." A little child of Rome wrote, "She was the best friend we had. We can never forget her."

She lies in one of the most beautiful of all "God's Acres," surrounded by many worthy men and women of various protestant lands. Here each year many thousands come to visit the graves of Keats and Shelley. Her grave is not forgotten. Years afterwards when bent with age her husband was entreated to end his days in America; but he returned to Italy so that when he was called from service to glory he might lie by her side.

Here come her daughters, Mrs. D. G. Whittinghill and Miss Mary Argyle Taylor, one the wife of the president of the Baptist Theological Seminary in Rome, and the other a gifted writer, whose sympathy and help are freely given to the church which, though still small, is ever throwing a wider circle

of light on the superstition around it. Here turn the thoughts of her sons, Dr. Spotswood Taylor and Dr. George Braxton Taylor, who was the organizer of the Sunbeams. Here the spirit of peace rests over the graves of their parents united in life and death.

Anita J. Maberry,

Missionary to Mexico.

Mexican Missionary.—Mexico, "our next-door neighbor," long kept her door barred against missions. As in Italy, the first Bibles came in with an army. Forty years afterward our missionary found several widely scattered copies of the "Living Word" distributed by the colporters of the American Bible Society, who came with the American army in 1847. They had not failed to give life, for in every case one or more persons were baptized as a result of their silent but powerful influence. Other Bibles were sent over the border. In 1864 James Hickey, a Baptist minister, after great persecution, organized the first evangelical church in Mexico. From that day the mission work grew slowly, its forward steps marked by private and public persecution. It was only two years after Southern Baptists formally opened work in Mexico (1880) that two sisters, Mrs. W. D. Powell and Anita J. Maberry, came to Mexico and began life in the beautiful city of Saltillo. The first missionary, T. M.

Westrup, while visiting the five or six little Baptist churches which had sprung up from the scattered seed, had been murdered by a band of Indians and Mexicans in 1880. The prospect was not inviting except for its needs. Dr. Powell, knowing something of the language, began preaching in the city and country, while the sisters tried to make friends with the women and induce them to send their daughters to school. Welcome came slowly, but Miss Maberry smiled her way into their hearts.

Doing As Rome Does.—Volumes might be written on the art of approach. This she understood to a remarkable extent. She liked Mexican food; she frequently wore the graceful Mexican reboso; she entered into the heartiest sympathy with Mexican character and life. Where a custom was good she hastened to adopt it, even if it was not "as they did at home." She was so kindly, so gracious, so optimistic, so ready with a cheery word that she was irresistible. It might have been safe, but it was not prudent, to go alone into the streets, since by so doing she would offend established custom. So, properly chaperoned, according to Mexican ways, she lengthened her calling list. She had many friends among the Catholics. Though her Bible was a part of her calling outfit, she knew how to win a hearing for it by first winning a welcome for herself. It was natural that rich and poor alike should love her and wish their daughters to take her as a model.

A Notable Refusal.—More than anything else, the mission desired a school building. Governor Evaristo Madero, of the state of Coahuila, grandfather of the recently murdered President Madero, a man of liberal views, had been approached. He had listened, but given no answer. Among the guests of the state ball of 1883, which celebrated the National Independence day, September 15th, were a Texas legislator and his beautiful wife, who were traveling through the country. Attracted by her beauty, the elderly, stately governor asked for the privilege of a dance. Courteously but politely she declined. "No, senor," she said; "I am a Baptist, and do not dance."

The next morning the governor sent for Mr. Powell and made him a proposition for a school building which left him breathless. He gave as his reason that he wanted a school in his state conducted by people who could teach women sufficient independence to do what they thought right at any cost. Little wonder that the new institute, which his generous offer made possible, was called for him Madero Institute; but a woman was responsible for the offer.

The Loved Lady.—The beautiful building, with its wide plaza and its seventy-two rooms, was opened and the girls flocked in. In the open court, the trickling of the beautiful fountain mingled with the laughter of the girls, among whom Miss Maberry moved back and forth, the happiest of the

household. They were not to be Americanized girls, but happy, Christian, Mexican daughters, mothers and teachers. She studied their ways, as they copied hers, that when they returned home, they might not be misfits in their surroundings.

Governor Madero was more than an interested onlooker, sending thirty girls whom he had chosen and whose board and expenses he paid.

Madero Girls.—These were busy days. Not only was she eager for the moral and physical advance of her charges, whose number grew in a few years to some hundred and fifty, a large number of whom were boarders, but she was a woman of affairs, and made the purchases for the boarding department of the large household, knowing how to suit Mexican tastes, which she had made her own.

The results of the school were not far to seek. In an astonishingly short time there were nearly a hundred Madero girls teaching in the schools of the Coahuila and neighboring states. Today the wives of many of our Mexican workers are girls trained there.

Self-Sacrifice. — Such work means sacrifice. Among the girls came many from the poorer classes. To them in private, unknown ways Miss Maberry gave generously, with the gracious tact which made the recipient at once a friend and equal. Nor was this all. For years, that there might be more to give to other work, she refused to take more than half the salary offered by the Board, saying she

would live well on that. She did live well on it, since she was rich in love and happiness.

Broken Ribs.—Her self-forgetfulness could on occasion lift her above the knowledge of pain. The Mexican stage coach, with fourteen galloping mules, was a fine sight when all went well. Broken bones, however, lurked in sharp turns. Miss Maberry and her little niece were two of the passengers who came to grief near the battle field of Buena Vista. An extra flourish of the whip, a quick turn, and some thirty passengers were upset. Wild confusion prevailed. There were screams, groans, curses and broken bones. Miss Maberry took charge, tore up clothing for bandages, bound up wounds, and quieted fears until help came. The next day she found that several of her ribs had been broken—a fact she had been too busy caring for others to discover sooner.

From Grace to Glory.—Ten full years went by in which she was not only one of the chief factors in building up Madero Institute and the work in Saltillo, but that in Patos also. Finally she was called to Toluca. Here again she visited the homes of her poor Mexican friends. In their poverty-stricken houses contagious disease is a frequent visitor. In her visits she contracted a fatal malady and quickly passed from happy work to glad reward.

A Perpetual Benediction.—Let her fellow-missionary, Miss M. L. Tupper, who, like herself, gave faithful service to Mexico, and is now teaching Mex-

ican children in El Paso, Texas, speak of her after twenty years have passed. She can best picture her unforgotten friend.

"We called her 'Anita'—all of her American and Mexican friends—and to her we turned for counsel or comfort, in joy or distress, for well we knew that the heart of this loving friend would ever 'glow for others' joy and melt at others' woe.'" Her work as a missionary was quiet and gentle in manner, but powerful and resistless in effect. The Mexicans almost idolized her. Surely no tutelary saint in their calendar was ever more dearly loved and revered, or more constantly called upon for aid, than was this sweet spirit, who literally gave herself for her Mexican friends. She was untiring in her devotion to them, and constant in her efforts to impress upon them the beauty and desirability of the Christian life. In her estimation no sacrifice was too great, no burden too heavy, if she might thereby relieve some suffering soul and point the way to the world's great burden-bearer.

"A privilege and an honor it was to be associated with Miss Maberry. The fragrant memory of a life so pure and potent 'doth in me breed perpetual benediction.'"

Ann Luther Bagby,

For Thirty-two Years Missionary in Brazil.

1881-——

The Preacher's Daughter.—Ann was the sweet name given the little girl who came into the home of the Rev. John J. Luther on March 20, 1859. Ministers' daughters have a heritage of grace, and Ann made wise use of hers. When she was eleven years old she was baptized in the Mississippi River. The little girl who thus, as she rose from her typical burial in the Father of Waters, pledged herself to "rise to newness of life," was to become, it is believed, the first foreign missionary born in Missouri. In addition to the training of piety, there was in her home unusual culture.

The St. Louis public schools received the school girl, and later Lexington Female College, Missouri, proved a kind Alma Mater. Her first experience as a teacher was gained in Baylor Female College, Texas, of which institution her father became president.

It was in Texas that the young teacher met and married Dr. W. B. Bagby.

The Neglected Continent.—Brazil was and is spiritually the neglected continent. After the Civil War a number of Southerners left their homes and settled in Santa Barbara. Among them was General A. F. Hawthorne, who on his return to this

country some years later, urged Southern Baptists to open missions in that priest-ridden country. Pioneer missionaries have many hard problems. Nevertheless, Dr. and Mrs. Bagby, moved by the urgent appeals of General Hawthorne, offered themselves and were accepted as the first Southern Baptist missionaries to Brazil.

In January, 1881, they boarded a sailing vessel for Rio de Janerio, and forty days later sailed into its beautiful harbor.

The babel of Portuguese around them gave back no meaning, and it was delightful to hear again their mother tongue in the American colony at Santa Barbara. Here the "First Baptist Church of Brazil" had been formed with thirty members and only asked to be taken into the fellowship of Southern Baptists and join hands with them in reaching the Roman Catholics around them.

In Bahia.—Pleasant as it would have been to linger among these friends, the needs of the work came first. The city of Bahia, the second in the empire, called them. With Mr. and Mrs. Z. C. Taylor, who had joined them in 1882, they went to Bahia in the autumn of that year. They had attacked the very citadel of superstition. A large building, which served for home and church, having a hall which would accommodate two hundred, was rented in the center of the city. The missionaries formed themselves into a Baptist church, and work began.

Mrs. Bagby and Mrs. Taylor dreamed of growing

Bible classes, of visiting the women, and of all forms of church work. Yet the time seemed far away. "My heart is almost sick with waiting," wrote Mrs. Bagby, "though I strive to work while I wait." The vastness of the unoccupied field was appalling. The Presbyterians had been at work in the country twenty years, and had about two thousand members. The Methodists had four missionaries. The Baptists had as yet done nothing. They had attempted a mission in 1861, which, owing to the war and the failure of the health of the missionaries, had come to nothing. No wonder their hearts were sick with longing.

Behind the Bars.—Success, however, was dangerous. The congregations which began to fill the little hall attracted the attention of the priests, who loudly denounced the missionaries. Some soldiers were imprisoned for daring to attend their services. But this was not enough. "Kill the shepherd and the sheep will flee," said the persecutors.

While Mr. Bagby was preaching he was knocked down. He, however, rose to continue his work. Here was a man of stern fiber, who was not to be frightened.

Later as he was about to administer baptism he was arrested and thrust into prison. His wife was to be reckoned with. If they imprisoned him they must also imprison her. The authorities hesitated, but she would take no denial. At last she forced

them to yield and, entering the prison, shared his sufferings with him.

The Triumph.—The persecution was successful in a way undreamed of by the persecutors. When the prison doors opened and they were released, prejudice began to melt away, and the church constantly grew in numbers. It was now time to grow by division, and leaving Dr. and Mrs. Taylor in Bahia, Dr. and Mrs. Bagby went to Rio de Janerio.

Hard Years.—Ten years of hard, slow work followed. At their close there was little result. Wider and wider grew Mrs. Bagby's acquaintance. Her heart yearned for the women around her, but they seemed to "care for none of these things." Her servants by her daily life and gentle teachings were won to listen and often to believe. The invisible but ever present terror entered their home. Dr. Bagby was prostrated by yellow fever. With unfaltering devotion she nursed him back to health. Then the sun broke through the clouds. The church began to increase rapidly; welcome took the place of indifference, and Mrs. Bagby's heart rejoiced.

The School at Sao Paulo.—Surely it was time to rest here and enjoy the fruits of long labor. Not so. There were other cities untouched. After a furlough they settled in Sao Paulo, a city of four hundred thousand inhabitants. The time had come for Mrs. Bagby to enter upon the work of building up a strong girls' school. Slowly, with many discouragements, with cramped, inadequate quarters,

with insufficient help, it grew year by year. Her own children, of whom there were nine, were to be reared and educated, and they were not neglected.

The women of the growing church turned to her also and not in vain. But through all, the demands of the growing school were met and its influence extended. It needed larger quarters. She plead with Southern Baptist women for help, which they have not yet given. Still it grew. Now it has a hundred and seventy-five pupils, many of them from the best families of the city, and nearly all of whom are self-supporting.

The Busy Day.—You can see her as she begins a busy day in 1913. Her face has lines of sadness that no smile can quite efface. The mother's heart has been wrung by a sorrow that can never be forgotten. Less than a year ago she saw a splendid young son drowned before her eyes, while trying to save a companion. Ever on her heart she carries the thought of her children. Three of them are with her in Brazil, one a missionary in Argentine, while two sons are now in the United States preparing for work in Brazil. She goes about the missionary duties of her full day, cheerfully and uncomplainingly, though sad thoughts sometime assail her, and the love of her own tug at her heart. She has added a boarding department to the school. The girls in the household must be given motherly counsel. If any teacher is out of place, she must supply. The hundred details of the whole

come to her. Among the pupils there are girls from bigoted Catholic families. They know that if they come for the better education offered, they must join in the Bible lesson. Now and then these lessons bear fruit and a dark-eyed girl seeks a quiet hour for a heart-talk with her. Then follow special prayers for this one, and often the great joy of hearing the confession of Christ told gladly to her friend and teacher.

The Past and Future.—Looking back upon her life, with its years of unwearying service, there is cause for tears but cause for joy. Her thirty-two years of service have stretched from the beginning of Southen Baptist missions in Brazil to the present. She has had an important part in their growth. She has seen them grow from nothing to a membership of more than ten thousand; she has seen strong churches turn to help build others; she has seen them learn to give until their liberality puts to shame the churches at home. Yet Brazil has not lost its name in missionary circles. The neglected continent is still neglected. Missionaries are still fewer in South America than in any other continent, though confessed to be in sore need of their aid. There are less than half as many Protestant Christians in Brazil as in China. Southern Baptists have had in this field greater success, in proportion to the years given than in the other land. A fifth of all Protestant Christians in Brazil belong to our churches.

At the end of thirty-two years of work for Brazil, Mrs. Bagby is still looking to her native land asking for help for the land of her adoption. In the words of a fellow-missionary she asks: "How long shall we be called to wait for even fourth-class equipment for our work?" We proudly claim Mrs. Bagby as our noble representative—but we must, since she is ours, give her tools for service.

Molly Vandevier Buckner,

Missionary to the Creeks.

The Wild Country.—A glance at our rich heritage of mission lives would not be complete without mention of the wealth of good example left us by those who have worked among the Indians. Indian Territory was a far country in 1845. Twelve years before the Cherokees, Choctaws, Creeks, Chicasaws and Seminoles were marched from North Carolina, Georgia and other Southern States, making their way with blood and bones. Missionaries, as has been said, were already at work among them. Others came to help them and met with great success. One of the earliest of these was Dr. H. T. Buckner, for many years missionary, and the translator of the Gospel of John, and a hymn book and grammar into the Creek language.

There came with him to this wild country Lucy Ann Dogan Buckner, who had been tenderly and

delicately nurtured in a Kentucky home. The hardships of the journey were a foretaste of what awaited them. They set sail on the Cumberland River for Fort Gibson. It took almost a month to make the journey. Arrived, there was nothing to greet them but the wild life of the plains. Little wonder that the delicate Kentucky woman, after battling with her unwonted surroundings for ten years, lay down the too heavy burdens of life.

The Pioneer Girl.—Mollie Vandevier was a beautiful, vivacious girl of nineteen, who knew and loved frontier life. Her father, Rev. A. E. Vandevier, who was living in Indian Territory, had sent Mollie home to the States, and she had been liberally educated. There seemed little to attract her to the hard life of a missionary, but in 1860 the young girl took upon herself the grave duties of a missionary's wife among the Indians, whom she knew through no romantic glamor thrown around them by Fenimore Cooper, but as they lived around her day by day

Everybody's Friend.—"I think," writes A. J. Holt, who knew and worked side by side with her, "I have never known a more cheerful, willing worker than she. She never once failed to measure up to the full standard of requirements. Hardships were nothing to her, and she met the difficulties and changes of her position with cheerfulness. For many years she lived in poorly constructed and insufficiently protected houses, and had to suffer heat, cold, rain, snow and indeed every kind of exposure

incident to that climate. Yet she was not only uncomplaining, but was actually cheerful all the time. She was not at all delicate, and could, not only without injury, but with apparent enjoyment, meet exposure and hardships. She had the rare faculty of making friends among all classes, especially among the Indians, with whom her whole life was spent. She adapted herself to the work of her husband skilfully and cheerfully. In camp meetings, when the Indians would come for many miles and camp around the preaching arbor, she was the recognized leader in all religious work. The Indian women followed her implicitly."

A Royal Dinner.—A woman on the frontier must be not only cheerful but resourceful. Company was rare and not always easy to entertain. A bride must always have the best. Rev. Daniel Rodgers and his young wife, newly appointed missionaries to the Cherokees, had been met at the station some miles away, by Mr. Holt, missionary to the Seminoles, with a wagon and ox team. It was not a royal equipage, though it conveyed messengers of a King. At the Buckner home butter was unobtainable, and a good dinner hard to "scare up." Hardly had the ox team arrived before the missionary to the Seminoles was set to churning, while Mrs. Buckner darted in and out to see the bride, until a feast made royal with laughter and good cheer was ready, the hostess, the life of any company, leading the merry talk.

Love and Laughter.—"There was always a baby in the house, too. But that did not daunt her. There were seven, but they were all hearty and good-natured, and she managed them beautifully." She was the complement of her grave and sedate husband, whom she survived for twenty years. "She loved the Lord, her husband and, in fact, seemed to love everybody, as everybody seemed to love her."

Mrs. A. J. Holt,

Missionary to the Seminoles.

The Unconscious Heroine.—If you were to tell Mrs. Holt that she was a missionary heroine, she would look up in surprised denial and say, "I never did anything." To her, as to her husband, who will soon round out fifty years of service, such praise is "positively painful," though they acknowledge that those who use such terms do it from the kindness of their hearts, and cherish no unkindness towards them.

Alone in the Storm.—Let us see if there has been any heroism in their lives. Mr. and Mrs. Holt had been sent to the Seminole Indians. It was in the winter of 1876-7 that Mr. Holt went with Chief Jumper to visit Hitchite Tofofa, Tobacco Town, in the extreme northwestern part of the territory. They had hardly left the two little log houses which served as the missionary's home, before a terrible blizzard swept down upon the land. The snow fell

to the depth of several feet. Suffering great anxiety for husband in the cold and snow, Mrs. Buckner must nevertheless provide food for herself and the children. They were imprisoned in one little house, while the other, which served as kitchen, was cut off by the snow which had piled between the two. After a day of hunger she managed to push open the door, and after a hard twelve hours' work with the fire shovel, succeeded in digging a path to the supplies in the kitchen.

The Empty Barrel.—On another occasion the missionary, who had gone to the mill, sixty miles away, was cut off by the rise of the river, and for a week there was no meal or flour in the house. Still worse was another occasion when the interpreter who was sent to the distant railroad for provisions was allowed to take the gun with him. The gun meant meat, for the missionary was compelled to be a skilful marksman, since on him largely depended the food of the family. Instead of being gone five or six days, no sign of the returning wagon so eagerly looked for was seen in two weeks. During the last week there was nothing in the house to eat but Indian sofka.

Harder Days.—Still harder days awaited them when they were transferred to work among the wild Indians round the Wichita Agency. They were entirely cut off by two hundred miles from Dr. Buckner, Mr. Holt's uncle. The nearest market was Wichita, Kansas. Their only dependence for

food was the missionary's trusty gun, which brought down many a "fine kill," and the long wagon trains carrying food for the soldiers from Wichita to Fort Sill. The Wichita Indians were kind to them, though one, supposed to have been hired by some mean white men, who did not wish their deeds reported, tried to kill Mr. Holt. After this the terrible fear that her husband would be assassinated lay ever cold at her heart. At this far-off station two children were born and one died.

Among the Indian Women.—In good weather Mrs. Holt went with her husband on the long trips from one Indian settlement to another. The Indian camp meetings, before referred to, are one of the most picturesque features of Indian mission work. The missionary's wife went with her husband to the Seminole camp meetings and moved back and forth among the people, known and loved by all the women. Their tent was pitched with the others, but sleep did not always come with the night. The Seminoles frequently had all night meetings, one taking up the songs and prayers as another dropped to sleep. In the Agency she visited in the grass houses of the wild Indians, and was known and respected by all. She cared for the sick, taught the women to sew and cook, and take care of their homes.

A Lapful of Beads.—When at length they were transferred to the frontier of Texas a crowd of Indian women came to bid her farewell. They had

but one thing of their very own. This was their beads, the mark of their social standing and wealth. After the farewell each woman as she rose to steal silently and sorrowfully away took off her beads and laid them, in affectionate token of esteem, in their white friend's lap.

Mary T. Gambrell,

The Friend of Mexicans.

One of the most brilliant and versatile of the women who have been connected with the Union was Mrs. Mary T. Gambrell, of Texas. Of her service in this connection we cannot write now. "Her position among Texas Baptists was unique and important. Her works were manifold. She became associate Corresponding Secretary of the Texas State Board, which was conducting missions among the large Mexican population of the state. Most of the work for the Mexicans was done through preachers of their own race and tongue. They were poorly taught every way, having been converted from Romanism after they were grown. They could neither speak nor write English. All communication between them and the Board was difficult. To remedy this grave difficulty, Mrs. Gambrell acquired both a writing and speaking knowledge of the Spanish language. This greatly helped the work. She was able to translate their correspondence for the Board, and to convey to them an intelligent account

of the Board's views and actions, and it helped her to converse with them and to bring them into closer sympathy with her feelings for them. It was deemed wise to make Mrs. Gambrell superintendent of the Mexican department of the work of the State Board

"She took them to the heart. That they were poor, ignorant and superstitious only made them more a care. She was their warmest and best friend, and they soon knew it. Their troubles were hers. They brought their church and family difficulties to her, and she helped them. She took a Mexican missionary and his sick wife into her home. She had the wife treated in a sanitarium at her own charges. She organized institutes for them and freely mingled with them in their services. She gladly stood with them when they were presented to the convocations. A group of preachers at an institute wished her picture taken with theirs in a group, and she stood with them. When severe afflictions came to their homes she secured boxes for them, and often sent money from her own purse. When death came in the home of any Mexican she wrote to console the sorrowing. On occasions she went into their humble houses and read the Scriptures and prayed with them. Everywhere she plead for them, and when they were converted her soul flamed with holy joy. One of her greatest desires was for worthy schools in which leaders might be trained for this poor, misguided race. Living and dying,

they were in her heart. From the border land of the Eternal she spoke back, 'Don't let the poor Mexicans be neglected.' The love of the Mexican Baptists for Mrs. Gambrell was beautiful, and her memory lingers with them as a benediction from Heaven. Like her Master, she 'was among them as one who served.'"

Here we reluctantly turn from our picture gallery of Missionary Heroines. We would gladly linger longer on their beautiful characters, or turn to other notable women still unscanned. These older heroines of the faith beckon us on to great deeds and

"Show how noble life may be
When it fulfills its destiny."

FOR THE MISSION STUDY CLASS.

AIM.—To stimulate a desire to emulate the gentleness, wisdom, perseverance and self-sacrifice of a noble company of women: to raise the question: If their lives were well spent in saving the world, can I find a higher calling?

BIBLE READING.—*Christ's Mission to Women.* Study 5. *To Teach and Honor by His Friendship:*—Women following His footsteps and taught in His school—Luke 8: 1-3. In the inner circle of His friends—John 11: 5. Consulted about woman's household cares—Luke 10: 38, 42. Blessing the children of the household—Matt. 19: 13, 14. The child exalted—Matt. 18: 3-6. Weeping in sympathy with women—John 11: 33-36. Anointed for His burial by a woman—John 12: 7. A woman's memorial gift linked with the story of His life—Mark 14: 9.

PERSONAL THOUGHTS.—Has any act of mine filled my own home with its fragrance? Are my deeds linking my life with the story of Christ's life?

SUGGESTED CHART.—*Needed—Women for Women.* One hundred and fifty-seven women sent by 1,000,000 women to 500,000,000 women. Underneath: "Look on the fields: for they are white already to harvest."

PARALLEL READING.—Home Mission Task, Chapters 10 and 14; Mission Work of Southern Baptists, Chapters 10 and 11; Southern Baptist Foreign Missions, 9 and 10; Life of Matthew T. Yates.

CHAPTER VI.

IN THE HARVEST FIELD.

As each period of the Union's history has opened before us we have drawn, in faint outline, the women of the times.

How shall we sketch the woman of today? Shall we typify her in cap and gown; with thermometer and scapel; with book and globe; with ledger and adding machine; with cuffs and apron; with note-book and typewriter; before a flying loom; or both mistress and maid at home? Who can paint her with her multitudinous interests; her cry for education equal to that of men; privileges which include all of his and many that are exclusively her own; her insistent belief in her ability to acquire, her demand for recognition in all walks of life; her outspoken reliance on herself and her readiness to make that reliance good by incursions into any honorable profession, all of which have been forced open at her demand?

The Southern girl of 1830, whose careless song we heard so long ago, would find much that would surprise and doubtless something that would grieve her in the thoughts of her granddaughters and great-granddaughters. Whatever she would think of their

Mrs. Zee Mrs. Zee's Daughter Zung Ta Ta

attitude to many social questions, however great her surprise to find them in the busy haunts of trade, however deeply she might regret the rush of busy nothings which keep many too busy to think the thoughts of God, however clearly she might foresee that they were entering a period of readjustment in which there would be urgent need to "hold fast that which is good," she could not fail to realize that into their hands had come a mighty power for good, which had brought at once great opportunity and great responsibility.

A Challenge.—The very word today is a challenge in woman's ears. Today there is no good thing to which they can aspire which unitedly they cannot hope to achieve. Today they make up two-thirds of the Christian church. It it falls below the level of high Christian life and standards, they will not be guiltless. Today is for action. The Union of the present rests with the granddaughters and great-granddaughters of the Southern Baptist women who first gave themselves to mission service. Not a few of them have missionary training handed from mother to daughter for nearly a hundred years. We turn eagerly to see how they are increasing their goodly heritage of zeal, of sacrifice, and of developed, organized work at home and abroad.

The Missionary Type.—Though the typical American woman, be her home where it may, cannot be truly pictured as seeking some dark spot, in her

own or some other land, which she may lighten by a life of self-sacrificing devotion, yet when nearly four thousand are giving themselves to foreign missions and doubtless three or four times that number devoting their lives to organized Christian work at home, the mission worker stands for a large class of the women of today.

Behind these group the women who make this work possible, who are so numerous that their contributions, through their own great missionary organizations, are some three million and a half a year to foreign missions; to home missions, outside of their own churches and communities, perhaps a million and three-quarters more. Such a gift represents a type, as truly as the college girl or the trained nurse. We may, therefore, add to our list of the types of American women the missionary at home and abroad and the two million warm-hearted, wide-minded women bending over their mission magazines or winding their way to the monthly missionary meeting. Write them as those who love their fellow-men.

The Union's Part.—The planting of a hope rarely has a date. We do not know when the support of all the woman missionaries on our foreign mission fields became the ambition of the Union. For some years this ambition has been fulfilled. After this was reached and passed, the support of the schools under their care was added. Then the Young Woman's Auxiliary reached out to aid in hospital work,

the Royal Ambassadors, the Schools for Boys, and the Sunbeams, the Kindergartens. Thus the one hundred and fifty-seven women on our foreign fields and their school and hospital work are the care of the Union. The reinforcements must come from us. From us they expect that sympathy and support which will extend the healing touch they long to give, to thousands of other women. In home missions the work on the frontier and among foreigners is our especial charge, together with the mountain schools, so fittingly laid on the hearts of the young women, the Indian work in which the boys are asked to aid, and the schools for Mexican children at El Paso, and for Cuban boys and girls in Havana, which have been assigned to the children. To view all the workers and all this widespread work is impossible. We must content ourselves with a glimpse of a few of our strong, capable, successful workers who in the midst of their labors stand as types of the Southern Baptist women in the harvest fields today.

Claudia McCann Walne,

Missionary to Japan.

1892-——

Down on the Olive.—Claudia McCann was born in Ghent, Kentucky, down on the Olive River, January 26, 1868. When the warblings of her fresh

young voice, as thoughtless and free as a bird, first attracted the attention of her hearers and convinced them that this was something more than mere childish singing, we do not know. Soon, however, she had brought this gift with her into the church life, singing her way through the different activities, in which she gladly engaged. The young girl developed into "a fine example of American womanhood, whose cheery, charming personality was irresistible." She had completed her college course and was teaching music in Boscobel College, Nashville, when she married the young pastor, Rev. E. N. Walne. At first there was no thought of work other than that of a busy, active pastor's wife. Then the call came to Japan and, convinced that it was a call to a large, lifetime service, they gave themselves to it.

The Young Mission.—Japan was then our youngest mission. Soon after the Hermit Kingdom was opened by Commodore Perry, in 1853, the thoughts of Southern Baptists turned to this new field. Two misisonaries set sail for Japan in 1860. They met an unknown fate. Their ship, the ill-fated Edwin Forest, was never seen again. The Civil War, the demands of stations already opened, entering Italy, Mexico and Brazil delayed another attempt.

In 1889 the answer to the call of this land, which was then exciting high hopes of speedy evangelization, could be resisted no longer. The new mission was located in Kiushiu, the most southern of

the four main Japanese islands, whose nine million inhabitants were almost untouched by mission work.

Flying Stones.—Mr. and Mrs. Walne joined the mission in 1892, and began work in the city of Kokura. It was not a flowery land to them. They could not hold property. No one would rent to them. Japan was in the midst of the strong reaction against foreigners which had followed the first enthusiastic reception of foreign ways and teaching. The cry was Japan for the Japanese. The way was hard indeed. Unfriendly crowds followed them on the streets. Shouts of derision were the rule. Now and then a stone came hurtling through the air. The tide set strong against them.

Breaking Down Prejudice.—Cheerfully meeting the constant inconveniences of life in the tiny little house, from which a strong gust of wind might easily have carried off the roof, Mrs. Walne gave her thought to breaking down the prejudice and reserve which, like an impenetrable wall, shut her out from the women around her. They were anxious to learn English, so she opened an English class. The strange foreign dishes roused the curiosity of the little Japanese housekeepers, so she offered to teach them foreign cooking. Best of all, she could sing. Her voice was a gift from God which had been carefully cultivated. Now it was used constantly in His work, and its sweet cadences opened the hearts of those who heard. Gradually

the very difficult language was mastered; friends were made; smiles succeeded cold indifference.

A Change for the Better.—After eight years the work was represented by a church membership of seventy-five. Then came a change. Japan found a new footing among the nations. Instead of being met by bitterness, the foreigner and his ways have again been welcomed. In the growing Sunday-schools Mrs. Walne has been busy. She loves children, and they return her love. Long rides to little country places have resulted in other little schools. A night school has been carried on. Joy has been the motto of them all. A new festival has taken its place in the life of the little people whom she has touched. For the first time they know the delights of a Christian Christmas. The school boys and the young men of the mission never tire of hearing her sing. An admiring group, listening to her as she sings one Gospel hymn after another, and begging for yet one more, has long been a characteristic mission picture.

The Home Life.—Nothing has spoken more loudly to her neighbors than her happy Christian home. This is a sermon twenty-four hours long, preached every day in the year. To her four sons and one daughter she has made up for the loss of America and American playmates. By her own cheerful sacrifices she has taught them the joy of living for others. She has been comrade, helper and loving wife to her husband, and teacher, com-

panion and mother to her children, who have grown into strong and forceful man and womanhood. Still a young woman she stands, after twenty years of service, a splendid type of the Christian missionary in the prime of her usefulness.

Anna B. Hartwell,

Evangelistic Worker.

1893-——

The Missionary Fiber.—Missions are woven into the very fiber of the Hartwell family, which unitedly has given nearly a hundred years to the conversion of the Chinese. In 1835 Luther Rice, on one of his last pilgrimages through the South, was a guest at the home of Jesse Hartwell, pastor of the church at Darlington, South Carolina. The baby's name was yet an unsettled question. "Name him Burmah," said Mr. Rice. Burmah suggested Boardman, the successful missionary to India, and the boy was named Jesse Boardman Hartwell. No one could have more nobly lived up to the missionary title. He went out to China in 1858, and after a short time in Shanghai removed to Shantung Province, where he died in 1912.

The home knew no thought but missions. Dr. Hartwell, from the moment he preached what is thought to have been the first Christian sermon ever heard in the city of Teng Chow, was a tremen-

dous factor in its missionary life. Mrs. Hartwell, with the adaptability which characterized the true missionary, not only taught the women the Scripture, but seeing the ravages of smallpox, introduced vaccination, and did not lack those willing to try the foreign preventative.

The Making of a Missionary.—His daughter, Anna Burton Hartwell, and her twin brother, John, were born into the missionary home in Teng Chow, April 6, 1870. Left motherless, she, with her brothers and sister, were brought to America in 1871. We have already caught a glimpse of her, as she returned to China in 1872, her father having married her mother's sister. Later she was for several years in the home of the missionary pioneer and veteran, Dr. Graves, of Canton. After the failure of Mrs. Hartwell's health made it necessary for Dr. Hartwell to leave China, he became a missionary to the Chinese in California. Here as a young girl Anna proved herself a valuable assistant of her father. But always her heart turned to China, her native land. Reared in an atmosphere surcharged with missions and Christian work, could anyone be more fully prepared? It is significant that Dr. Hartwell, who knew the needs of the field so intimately, felt that this unusual equipment should be incomplete without special Bible training. Miss Hartwell, therefore, spent two years in the Moody Bible School of Chicago, being too wise not to realize that no time would be lost in "sharpen-

ing her scythe." To this thorough preparation must be attributed much of her notable success.

The Chinese in California, and indeed throughout America, come from Southern China and speak the Cantonese dialect. With this dialect Miss Hartwell had been familiar from childhood. She, therefore, sailed for Canton in 1893. Her older sister, Miss Nellie Hartwell, had gone to this city four years earlier. In 1893 Dr. Hartwell returned to North China, and in 1896 Miss Hartwell was transferred to the North China mission. In Teng Chow she found a warm welcome awaiting her in the church her father had organized in 1862, this being the first Christian church organized north of Shanghai.

Among the Women.—Here, in the city of her birth, the young missionary began her work with day schools and the country women. The exigencies of mission work have increased her high school work, but she is at heart an evangelistic worker. To win a Chinese woman to allegiance to Christ is her joy of joys. How she loves Chinese women! How one thrills as she tells of their trials and their faith! Her intimate knowledge of their home lives and the persecution they must endure, brings us heart to heart with them. We meet with them as they come to their place of Heavenly Rest, as they call their very own chapel. We grieve and rejoice with them. We can feel their very heart-beats. Slowly we feel the hot blood stealing into our

cheeks as we hear them thank God for those Christ-like sisters of theirs in America, "who in their great love have sacrificed so much for them."

The Heavenly Joy.—How she loves and understands cannot be better told than in this extract from a personal letter, the use for which I am sure both she and her fellow-worker, Miss Thompson, who went out in 1900, and whom she affectionately calls "Tommie," will forgive us. It takes us into the inmost secret of the joy of a missionary's life.

"My! I must not fail to tell you we had twenty-five baptisms at Shangsway before we left. Fifteen of them were from our woman's class. The other ten were men and boys. Shangsway has never known such a thing in its history. I wish I had time to tell you of some of the most interesting cases in the class: The woman who sobbed and sobbed the day we gave the lesson on the cross. 'Oh!,' she said, 'I've heard many times that Jesus died on the cross, but oh, I didn't know it was like that. And he did that for me?' and then another complete breakdown, her face in her hands, sobbing like her heart would break. How clearly and joyfully she came out. It seemed she could hardly say anything except, 'I love Him, I love Him, I love Him.' Then the three women who walked over 50 li to get there, one of them sixty-eight years old, one fifty-three, and the other twenty-six. Then there was the woman who already bore in her body the marks of the Lord Jesus. A deep scar on her

forehead and marks on her body in other places showed where she had been beaten by her brothers-in-law because she and her husband had determined to believe and trust in Jesus. She and her daughter and little son were baptized together. Then there was Mrs. U, the wife of one of our best, most earnest evangelists. How he has agonized in prayer for her for years—and had begged others to help him pray for her. She has seemed an impossible case. When I saw her in the baptismal waters I said, 'The day of miracles is not passed yet.' Then the dear little old lady, seventy years of age, whom Miss Thompson has known for a long time. She was asking about 'Tommie's' mother, and when I told her she was dead, said, 'She is in Heaven. Will she know me when I get there?' 'Tommie' said, 'Yes, Mrs. Chary, I think she will know you.' 'Well' said Mrs. Chary, 'I hope she will. I want to tell her about you. I want to tell her she gave you up to come to China, but that I would not be there if she hadn't; that I wouldn't be in Heaven if her daughter hadn't told me about Jesus.' Wasn't that sweet? I was so glad for Miss Thompson. Oh, it was so precious a privilege to have a share in it all. Some of the Christian women at Shangsway worked so hard, and did it cheerfully, getting the three meals a day for all those we were teaching, and the children they had had to bring with them. The hard workers were so enthused they declared they never want to wear pretty clothes and eat good

food again; they want to get on with common clothes and common food, and give all they can possibly save toward helping to open such classes as that one. I took the mornings, Miss Thompson the afternoons, and Mr. Kao preached every evening. The chapel was full every night. We had our little organ and I tried to make music come out of it. At any rate, it attracted or helped to attract the outsiders." * * *

A Visit to Miss Hartwell.—"If you should go to call on her in her home you would find Miss Hartwell a short, chubby little lady with light hair and laughing blue eyes. She is gifted to a marked degree with that saving sense for a missionary—the sense of the ridiculous. At once you would be at your ease, feeling that you had known her before, for she draws people to her. She would prove to you that missionaries are not bores, for she would entertain you with stories of real life, told vividly with details and plenty of local color. And then she would laugh—such a hearty infectious laugh that you would join her in spite of yourself.

"Or, if you should hear her speak from a platform, you would lose count of time and forget your surroundings, so full is she of her subject, so earnest in her appeal. Her whole heart is indeed in her work.

"During her twenty years' work in China, Miss Hartwell has led scores to Jesus. She has opened and superintended many day schools in cities and in

country places; she has held Bible training classes for women, and she has had charge of girls' boarding schools, besides taking care of her father in his declining years. She excels in personal work. Her knowledge of the Chinese and naturally sympathetic nature make her tactful and convincing. She is a passionate soul-winner."

Among the missionary types none is more needed than the woman equipped, not only by love, but by deep and systematic Biblical study and still deeper personal knowledge of the joy of salvation, to lead souls to Christ. No one could stand better for this class of missionaries than Miss Hartwell.

Julia K. MacKenzie,

The Woman of Affairs.

1894-——

In Business Life.—Miss MacKenzie was in charge of one of the largest and most important manufacturing plants in Owensboro, Kentucky, as confidential stenographer and bookkeeper, when the announcement that the pastor of the First Baptist Church, Dr. Fred D. Hale, would preach a sermon on dancing, caught her attention. She was especially fond of this amusement, yet decided she would hear what the minister had to say. This and other sermons led to her conversion. She threw herself

into the life of the church with intense earnestness.

Work at Home.—Near her were the men of the factory whom she saw daily. They were her first mission. Instead of going home at noon, she ate a hasty lunch and spent the rest of the hour in telling them of Christ or visiting their families. Need, which before had passed her unnoticed, now appealed to her on every side. Her large salary was too small to meet all her desires to help. She gave all she had and then induced others to help.

A Secret Problem.—All this time a secret problem troubled her. She asked her friends to pray that she might solve it aright. "I do not need to tell you what it is," she said with simple faith; "God knows."

In a short time she came with her face glowing with a holy light. "You need not pray any more for the answer. I am going to Japan and let my little tallow-dip light shine in heathen darkness. Here there are many thousand candle-power electric lights among which my tiny light can add but little."

Great was the indignation of her employers when they heard of her decision. "She was too frail; they would give her a larger salary and half her time for mission work in town; there were heathen at home who needed her more than those abroad." Their arguments did not shake her determination—but her earnestness changed them. When she

finally went, not to Japan, but to China, her employer and his men gave several hundred dollars towards her equipment.

Her Pity.—When the farewell came she would hear no words of pity, such as many even yet bestow upon the "poor missionaries." "Do not be sorry for me whom God has blessed with a message to His children in far-away China," she exclaimed. "From the depths of my heart I am sorry for you that you cannot be his messenger to some distant land."

It was a noble trio of women who in 1894 set out for the Central China mission. Each one had known life in its different phases and brought to the work a wide knowledge of affairs, character and business methods. Each was to wield a wide influence in the educational and spiritual life of the women of Central China. For nearly twenty years Miss MacKenzie, Miss Willie Kelly, of Alabama, and Miss Lottie Price, who went from North Carolina, have worked untiringly, and with wonderful success.

Work at Yangchow.—Miss MacKenzie's work is at Yangchow. Her busy, happy life comes into review in her report of 1912.

"Looking back over it, sweet the service, ineffably sweet the consciousness of the presence of God with me through the whole year. Truly a service of joy, though some of the work was done through tears over my own failures to lead our precious charges up to the pure heights of privilege, conse-

cration and communion with Him. Another expression of His approval is the strength given by Him for eighteen hours of activity out of the twenty-four, with not one hour of extreme fatigue, nor a day of illness through the whole year.

Twenty by Twenty-six.—"Our school now numbers 39 boarders and 11 day pupils, crowding far beyond its proper limits our little schoolhouse, built according to our funds, and intended for not more than fifteen girls. Appeals for admittance have been so eloquent that we now have crowded into our main dormitory, a room 20x26 feet, twenty- two beds and twenty-three girls. We would plead for a building commensurate with our hopes and needs, giving accommodation for at least one hundred girls. It would be for the glory of God. Long midnight hours are spent in planning, correcting and making salable our industrial school work. Some really beautiful and fine work, such as collars, jabots, collar bows, hand bags, center pieces, doilies, lace by the yard, is done. With the profits on the work some of our girls help pay their school expenses, and others buy their own clothes and books. The ready sales are our Father's encouragement in our endeavor to make the dear girls self-supporting. Thus through the riches of our Father's grace all things have worked together for our good."

Thus this splendid business woman is devoting her talents to Royal Service. She, too, stands for a class of strong, well equipped, capable business

women who find in missions the highest fulfillment of their powers.

Hallie Garrett Neal,

The Missionary Physician.

1907- ——

Wanted—Physicians.—Every reader of missionary books, and indeed every well-informed person, knows of the horrors inflicted in the name of medicine in every non-Christian land. Early in our own missions we find the name of missionaries who, like Dr. Graves, ministered to the body as well as the soul. The missionary, who made medicine his chief method of approach, and the hospital came later. It is claimed that the first woman physician from America was sent out by the Methodist Woman's Board of the North in 1869. The supply and the demand are yet so far apart that one is almost hopeless when the two are compared. If a young woman of strong constitution and good education is looking for a life investment which will pay immense returns in bringing joy to the world and leading lives to Christ, let her fit herself for a missionary physician.

The need of the woman physician is not, however, confined to heathen lands, as is shown by the experience of Dr. Hallie Garrett Neal, who we take as a type of the woman physician now on the mis-

sion field. Born in Tennessee, trained as a physician in Chicago, she practiced for two years in Mississippi. Her work as a physician opened new desires for a larger field of service. As she practiced medicine she found time to study systematic theology under her pastor. In 1907 she married Rev. Charles L. Neal, who had determined to give himself to misison work in Mexico.

A Physician's Life.—Together they represent the rounded mission life, Mr. Neal giving himself to educational and evangelistic work, Dr. Neal to the practice of medicine and work among the women. At first Dr. Neal was a little perplexed by the horror of the Mexican state and Catholic hospitals, expressed by all the Mexicans with whom she comes in contact. Now she no longer wonders. The care in many of them crude beyond belief, and the death rate is very high. She has been very much hindered by having no hospital. The priests do all in their power to prevent the people from employing her. On one occasion this opposition was so great that she was put in prison on the charge of violating some medical law.

Every means has been used to prevent her from gaining a foothold. The governor of the state has refused to let her use her own medicines, either by selling or giving them away. Some of the druggists make exorbitant charges for filling her prescriptions, others refuse to fill them entirely, saying they are too strong. Others refuse on the ground

that she is not a registered physician, though much time, red tape and expense have been expended to this end, and she is duly registered.

A Crying Need.—Having no hospital, she has at times opened her house and had it full to overflowing with patients to whom she was both physician and nurse. The operations of the Mexican physicians being notably unsuccessful and having no hospital of her own, she cannot undertake a large class of cases. She recently sent one urgent case to a Mexican hospital. She was told that he could not be reached under fifteen days. When the fifteen days was out the man was dead. Little wonder she hesitates, even in extreme instances, to send to these hospitals, since she has never sent one, single patient to a Mexican hospital who came out alive. It was hoped that her work would be self-sustaining, outside of her own salary. In the first dark days this hope seemed futile.

But her skill is winning its way. Last year (1912) though on account of the revolution she only practiced seven months and a half; the small fees came up to the cost of maintenance, and left a good balance, to be applied on the former deficit. Not only would the hospital she so greatly needs and desires prove a very Godsend to the sick women and children of Toluca, but it would be the means of opening the door of soul health to many, who, hearing the better way only once or twice in the dispensary services, pay little heed.

Young, winning, energetic, enthusiastic, skilled and determined, Dr. Neal is a fine type of a missionary plus a physician, which, as another has said, equals a missionary and a half. If she is denied patients she is busy in evangelistic work; if this is not sufficient to fill every moment, she acts as secretary of the mission. Truly she eats no idle bread. Her indomitable courage will open the way for an ever larger service, as she follows in the steps of the great physician.

Jessie L. Pettigrew,

The Missionary Nurse.

1901- ——

The Child Christian.—Following the physician must come the skilled nurse, whose ministeries now form so important a part in carrying the Gospel into sick, sad hearts. This is the life work of Miss Jessie L. Pettigrew.

Before Jessie had smiled upon the world, her deeply pious mother had dedicated her to God. She was the firstborn, but the best was none too good for God. Soon the little girl became her mother's helper with the brother and sisters who came into the home in Fincastle, Virginia. At eight she joined the church and at once, in a child's sweet way, became active in its work. When she was about thirteen she had a remarkable dream. She

dreamed that she went to Heaven. When God met her He sent her back to earth, where there was work waiting for her. Deeply impressed, she began to think of life, with its possibilities, and decided that her life work was in China.

Long and earnestly she and her mother, who deeply sympathized with her, planned, but the way for a college education did not open. The old saying, however, "Where there is a will, there is a way," did not fail. Trained nurses were in demand and she decided to prepare herself for this profession, save the money and thus get the education which was now denied. Leaving home, she went to New Orleans, where she graduated as a trained nurse.

The enlarging hospital work of the Foreign Board called for trained nurses. Here was an opportunity. But she was not yet ready. Several years later an old desk gave up a little notebook in which this prayer was written in 1900:

A Prayer.—"Dear Father, I do so want to go to the Training School in Chicago and go to the foreign field, but I do not see any hope for me to go yet. Please, if it is in accordance with thy holy will, open some way for me to go. Dear Father, my only desire, if I know my heart, is to serve thee, and I feel now as I have for years that there is a field for me in some of the dark heathen countries. Oh, send me anywhere. Thou knowest the desire of my heart."

In the Hospital.—The way was opened. She went to Chicago and was sent by the Foreign Board to assist Dr. Ayers in the Warren Memorial Hospital, Hwanghein. In three years from the opening of the hospital the cry was for more room. A woman's hospital was added, but again the capacity is not large enough for the anxious crowd of patients. In 1907, during the absence of Dr. Ayers, Miss Pettigrew had entire charge of the medical work which she conducted with great energy and skill, nearly seven thousand patients being treated in dispensary and hospital. She trains the nurses, cares for the women, and sees that none who enter the waiting room leave without hearing the Gospel message. She is occupied from morning till night with many cares, and sleeps with the half-open eyes of one on whom the welfare of many depends.

In Charge.—In these years Miss Pettigrew has attained a surgical skill almost equal to a physician. Her ability to care for the great work, in the absence of the missionary physician, was again demonstrated in 1912. Dr. Ayers was absent and war and revolution were abroad. Two of the native medical helpers went into government service. Miss Pettigrew and the native physician, Dr. Chu, were left to conduct the work. War was at their doors. A Red Cross Society was organized in connection with the hospital. For three months the work was almost wholly among soldiers, a large number of whom were treated. Coming from a wide range of coun-

try, they carried back with them some news of the healing touch of Christianity. The city dispensary was closed by the war. But a rich and interested Chinese gentleman, Mr. Ting, gave them the use of his beautiful home free of charge. The city was looted, but the work after the first days of disturbance, went on. It has so won its way that even this year, as for years past, the contributions of the patients and interested native and foreign friends supply the cost of all drugs. The close of the year, so full of changes and trial, showed that three hundred and two in-patients had been treated and 11,208 dispensary and out-patients.

A Growing Class.—Such is Miss Pettigrew—strong, tender, consecrated, resourceful, skilled. She stands as a representative of the Trained Missionary Nurse, whose ranks are constantly being increased by the going out of young women from the Woman's Missionary Union.

The Detained Missionary.—Many a young girl with heart on fire with love vows her life to foreign missions. She finds that this vow, made in all sincerity, cannot be fulfilled. It may be that her education is insufficient; that her health is too frail; that she must be the only support of an aged father or mother. Alas, that it should have to be written, but it may be that, though fully equipped in every respect, the Foreign Board is unable to send her to the fields that cry for her labor because of the parsimonious support of the tens of thousands at

home. What shall she do? Is her vow then of no avail? Far from it. If made in sincerity, she will find a way to make her life count in the coming of the reign of Christ, which cannot be universal until the dark spot near at hand, as well as the remotest heathen land, is made bright by His presence.

How one woman found her work at home, and what she did for mountain girls and boys, is told in the story of Miss Sullinger, who may stand for the women teachers in the mountain schools.

Martha Sullinger,

Home Missionary Teacher.

1903-——

The Precious Gift.—James Sullinger and his wife, Jane Botts Sullinger, were devoted Christians, and their daughter, Martha, came into the precious birthright of a pious home. Deacon Sullinger had been a charter member of the church of Mexico, Missouri, and his little girl was a regular Sunday-school attendant. She entered Hardin College when her diligence and ability enabled her to win her A. B. degree at sixteen, being the youngest person ever awarded that honor by the school.

The next year the thoughtful young girl decided that her life could only find peace and fulfillment through belief in Christ and allegiance to Him.

Having given herself to him, she immediately threw herself into church life, serving where she found opportunity. Her life as teacher took her to Bardstown, Kentucky; Charlottsville, Virginia, and Lexington, Missouri—where she taught in the woman's colleges.

Offering for Foreign Missions.—After long thought she determined to become a foreign missionary. She sent her application to the Foreign Board and waited. The appointment was delayed. As has been the case for many years, the waiting list was long. Young men and young women whose work would have blessed the heathen lands were told to stand aside. There were no funds. While Miss Sullinger waited, her health gave way, and the question of leaving her own country was decided.

Finding Her Place.—Her health restored, she did not deem herself excused from missionary service, because the way which she had at first desired had been barred. She read an appeal issued by the North Carolina Central Committee, asking for school teachers who would give without cost a month or six weeks of their vacations to teaching in the mountains. She was too far away to make the offer, but the appeal turned her thoughts to the mountain schools. She inquired into the needs and, turning from other lucrative positions, offered and was accepted as a mountain school teacher.

At Fruitland.—She began work at Fruitland Institute, North Carolina. The school was then poorly furnished. There were not enough knives and forks to go round. The dining-room was so cold that the water froze during meals. But a determined spirit of self-help and courage among the pupils kept their bodies and hearts warm, and her heart went out to them. Gradually she made a real home out of the bare walls. Through her appeals the societies helped to furnish some of the needs. The number of pupils grew. She and her fellow-workers kept the religious standards high, lived the simple life with their pupils with such whole-soul good cheer that none could complain.

At Burnsville.—When, largely through her exertions, life became easier at Fruitland she was sent to Burnsville, North Carolina, to go over it all again and do for that school what she had done for Fruitland. After two arduous years there she returned to Fruitland, where she has been for the last five years, and where it is hoped she may be for many years to come.

"Miss Sullinger is Lady Principal, and in addition to the work required of her as such, she teaches nearly every period of the day. She superintends the housekeeping, the marketing, the cooking, and mothers the girls, in fact, ministers to their physical, intellectual and spiritual needs. Miss Sullinger works also with the boys, in whom she has always taken a lively interest. She helps them in the after-

noon, and they come again in the evenings. She aids them in their studies, helps them prepare their meetings and encourages them in Christian work. Several of the young men graduates who have been under her influence are now studying in the Theological Seminary. The record of Fruitland Institute is that the close of each year finds most, and often all, of the boys and girls in the school converted and active members of the church. She has clear conceptions of life and has opened life to the young people in a most remarkable way. She is a woman of indomitable energy. She touches the life of every one of the students, who last year numbered two hundred and fifty-three."

Of her own life, Miss Sullinger says, with characteristic thankfulness:

The Things That Count.—"The Lord has led me mostly along smooth, even paths. A Christian home, where from my earliest recollection the Bible was 'The Book'; a godly father who knew his Bible; an unselfish mother who has lived that we might be useful women; a pastor, who placed me even in my teens at the head of the primary department of our Sunday-school; a godly woman who took me into her Sunbeam work and trained me in my young womanhood in missionary activities; even the great grief of my life, when the Lord called my father unto Himself, leaving me much of the responsibility in carrying out his plans, that each of the three younger sisters might be equipped with a

thorough college training even as I had been, are a few mile-stones on my path. All along the way he has given me the best, the most inspiring friends; men and women who live again when the Lord uses me in my little corner of His vineyard.

"I do not feel that my life with our Highland boys and girls has been one of sacrifice, but rather one of the most blessed privileges and opportunity. The Lord has been good to me, and led me not where my early visions and desires pointed, but where He had use for me."

So Miss Sullinger gives joyous service in the Highlands and stands as a type of the home mission school teachers. Among them are many noble women, such as Mrs. Belle Mitchell, whose bright, cheery presence creates a joyous atmosphere in the girls' boarding hall at Doyle College; Miss Minnie Meyers, whose gentle, winning grace charms the hearts of her pupils in the primary department, and touches all phases of the school and church life at the same school; Mrs. W. A. Woodall, who has influenced not only the girls at Haywood Institute, but has reached the women of a very large section; Mrs. Sandlin, of Oneida, who as a young woman gave up means and large social position to give herself to the girls and boys of the mountains, and Mrs. R. L. Moore, of Mars Hill, who, while not teaching in college, has, as the wife of the president, been one of the strongest factors in the development of the life ideals of the student

body, and whose impress hundreds of young men and women will carry through life.

The Foreigner.—It is doubtless quite natural that we should consider more the effect of immigration on us than on the millions of foreigners coming to America. After all is said, the truth remains that the result to both has been a vast commercial gain. The new-comers have filled the wide waste places of the West, helped to build our cities, created wealth, and, in most cases, shared to a considerable extent, in the wealth created. In the second generation they are absorbed into the life of the country and make a large proportion of the best element of our population.

For the most part, however, they have been trained in religious beliefs, whose teachings and ideals are at variance with those of our own country. They are members of a state church, by right of birth, rather than by personal acceptance of Christ, Roman Catholics, holding the Pope as supreme earthly authority or, driven from all religious teaching by the hard hand of a state religion which has united with a tyrannical government to crush out all freedom of body or soul, make anarchy a creed and confuse license with liberty. Since a man is as he thinks, the introduction of these alien religious ideals has been a serious menace to Christian America. In 1850 we had erected upon the puritan foundation laid by the larger part of the first settlers, a free, Protestant state.

The World's Magna Charter.—While it would be unjust to attribute to the immigrant alone the great swinging away from the religious ideals of sixty years ago, it cannot be denied that they have had a large share in the change. It is, therefore, vastly important, for our own religious preservation as well as for the individual salvation of the new-comers, that we meet them with an open Bible, the world's Magna Charter of freedom and hope. The missionary to the foreigner has long been a recognized part of our home mission endeavor, and the port missionary has stood under the outstretched hand of Liberty, welcoming men from all lands in the name of the God of Liberty. It is fortunate if the voice of welcome has still a foreign accent, telling that here in the new land one of their own country had found not only a home but the spiritual happiness commended to them.

Marie Buhlmaier,

Missionary to the Foreigners.

1893-——

The Girl from Wurtenburg.—In the spring of 1868 Carl Buhlmaier came to America from Wurtenburg, Germany, seeking a home for his wife and the four children who followed him in the fall. The oldest of the children was nine years old, Marie, who had been carefully and religiously trained.

Though her entire school life was only three years, she had made good use of the opportunities offered in the schools of the famous old city. The Bible was one of the textbooks. She learned hymns and was thoroughly drilled in the Catechism.

To leave the old home was a sad wrench. In New York many trials awaited them, and Marie and her mother often mingled their homesick tears. At ten she became a wage-earner. School was an impossible luxury. But knowledge is for those who seek it. In hearing the school lessons of the children in her charge she found that she, too, was gaining information, and she eagerly studied with them.

The Baptism.—A change in the modest home brought the family into a "nest of Baptists." The name was unknown to Marie, who inquired, "What are those things, mother?" The Baptist neighbors at first made little impression upon her, except to make her take especial pride in announcing to the children of her acquaintance that she was a Lutheran and, doubtless, to show them with much superiority, her confirmation dress, when that important day, in the life of a Lutheran child, arrived in 1873. But a visit to the German Baptist Church, soon after, the gospel sermon and the warm invitation to come again made a lasting impression. After a hard struggle with pride and self-righteousness she was forced to acknowledge to herself that while she knew much of Christ she had never trusted Him as her personal Savior. In the fall of the year of

her confirmation, she was baptized into the Baptist Church, her parents soon following her. Her talents were recognized, and at the age of fifteen she became for a time a visitor and church worker for the First Baptist Church of Harlem, New York. After this came years during which circumstances prevented her from engaging in active Christian service, but in which she was gaining wisdom for a larger work.

Coming to Baltimore.—Twenty years ago Miss Buhlmaier was appointed missionary of the Home Board to the Germans in Baltimore.

In 1857 the Home Board had realized that the increasing number of foreigners were an important mission field, and missionaries, to the Germans in Louisville, New Orleans, St. Louis and Baltimore were appointed. It was impossible to maintain the missionaries during the war, but the work they had begun was not lost. Immediately after the close of the war, feeling the need of such work, the Maryland Union Association appointed Mrs. Lysa Ringgold and Mrs. Annie Brittian, Bible readers among the Germans, Irish and Americans. As soon as the Home Board could reinstate its work, it reopened its mission among the Germans in Baltimore, and it was this work which Miss Buhlmaier joined.

A Day at the Pier.—Instead of attempting to follow Miss Buhlmaier year by year, let us see her at her work today. To spend a day with her at the

immigrant pier is an experience never to be forgotten. The long line of new citizens pass one by one through the entrance gates, and the rigid examination. The moment of their release from this trying ordeal she is with them. There is a cheery greeting; the child is lifted from the weary arms of the mother; the telegram is sent to the relatives out in Kansas or Nebraska; the long German loaf for the hungry children is purchased; the fresh milk for the little one bought; help with the troublesome baggage is given. Then, when the first confusion of landing is over, the Testament and the tracts come out. They are in six or eight languages, and are supplied by the Sunday-School Board from the Bible Fund. The immigrants landing in Baltimore, which is the third entry port in the United States, are from Northern Europe, and Miss Buhlmaier has learned to understand something of several of the languages which are chiefly heard at this port. When the books are seen there is a rush. Every one is eager for the free gift of a book in his own language. But with each goes a personal word, a question about the Christian life; a promise is received to read the Bible in the new home; even the Jew says he will not condemn Christ unheard.

Each is given a map of the United States, on the back of which are the names and addresses of the German Baptist pastors in the large cities, who invite them to their churches and promise any help

they can render. * * * At last the busy day is over, Miss Buhlmaier and Miss Froelick, her assistant, have said the last word of farewell to the mothers who were strangers in the morning, but are now warm friends. The long line of immigrant cars has pulled out, carrying many copies of the gospel tucked away in the foreign-looking baggage, and many a warm, living word in the heart. The seed is widely scattered. Now and again news of a garnered sheaf comes from some far distant city. But whether the message comes or not, the seed is left in faith with God, who alone giveth the increase.

The Detention House.—The immigrant work, however, is not over. Its saddest part is in the Detention House. Here those about whose fitness for entrance there is doubt are kept by the government for further examination. Here she meets the tragedy of the divided family, some of whose members on account of disease must be deported. Here she consoles the sick; strengthens the hope of those who must wait. Here the seed planted often bears fruit in the long week of weary waiting, and some go back to the old world, and some into the new with the new friend, Christ Jesus.

Many Duties.—When her care for the immigrants is over, there is work among the hundred thousand Germans in Baltimore. She is the friend of the German children. Her sewing schools are the missionary's delight, and it is a pleasant sight to see the eager children crowd around her and hear

them talking merrily in their home language, which is not allowed in the public schools.

Beside this, there is the demand for talks, for Miss Buhlmaier is a rarely gifted speaker. After twenty years in Baltimore the new-comer, who is more gladly heard, must be indeed gifted. Her quick sense of humor, her deep sympathy, her ability to tell a story, her never-failing supply of fresh items of deep human interest; above all, her great and simple faith that God will give what she asks, and the proof of his answers, make the minutes all too short. She has made many journeys over the Union, telling of the spiritual needs of the foreigners, and there is a widespread feeling of disappointment if she fails to attend an annual meeting of the Union. There are few women in it who are so widely known and loved. She never comes among us without drawing us nearer to God. This foreigner has brought blessings not only to her own country women, but to many in the land of adoption.

With her stand such workers as Miss Roseman and Miss Reitdorf, of St. Louis, and Miss Froelick, of Baltimore, and Miss Gertrude Joerg, of Tampa, Fla. The work is greatly needed over our wide land, and the workers are too few.

Our Foreign Sisters.—Now and again in mission reports and addresses we catch fleeting glimpses of the Bible woman, the native teacher and native trained nurse. To them the missionaries attribute

a great part of the increase. They make grateful acknowledgment of their zeal. They tell of the inspiration they receive from their joyous, steady faith. When they are called from work to rest, they miss them deeply and lovingly cherish their memory. Yet because of their different ways of life and dress, and particularly because of their names, which come haltingly to our tongues, they are little known to us as individuals. Yet they are a part of the work of Southern Baptist women. One by one, from the days of Jane Maria to the present, they have been led into the light by our missionaries, and now, grown to be a splendid company, they stand side by side with them. They have charge of the day schools under the supervision of the missionaries; they are their co-workers in the boarding schools; they accompany them on their long, hard missionary journeys; they find the open doors where they may visit; they stand beside them at the operating table; they teach the Sunday-school classes; they meet the women of their own country heart to heart and life to life, and draw them into the new and higher life they have found. Without them the missionaries would be workers with but one hand.

In our older missions, both in Europe and South America, and also Asia, we find here and there a family in the third generation of church membership, while it is not unusual to find workers who were born into Christian homes.

Mrs. Zee,

The Bible Teacher.

The Mother.—Mrs. Zee's Christian mother is Zung Ta Ta. When an infant Zung Ta Ta's father and mother died. She fell into the hands of a wicked woman and was sold into a life of bitter shame. By and by she became the "little wife" of a man who loved her and treated her kindly, though the "big wife" made her life bitter with jealousy. It was after the death of a child that, with a bitter heart and longing for some relief, she stopped to listen to Deacon Wong. The result was that she found peace in Christ, and led her husband to His feet.

In answer to prayer, God gave her two children, a son and a daughter. Never was a daughter more truly dedicated to God's service or raised in the nurture and admonition of the Lord. After her husband's death, Zung Ta Ta became a Bible woman, and beautifully did her own life exemplify its teachings. Gentle, kind and faithful, she was a living epistle in whose text, illumined by the grace of God, all might read of joy and peace in believing. She later became Miss Kelly's chief helper. Her light shone out, not only to the heathen, but to the whole mission, her life of tireless devotion and love was a constant inspiration.

Brought up in such an atmosphere, we are not surprised to find the child of prayer working side

by side with the mother. Mrs. Zee is as gentle and loving as her mother. Having been trained from her childhood in Christian work, she is even better prepared to meet its many demands, and though her quiet life has not taught her the depth of human woe which has given her mother the gentle touch on the heart wounded too deep for words, she is greatly loved. She is now a teacher in the Smith Bible School, and Miss Kelly's yoke-fellow in many departments. Gradually the women of our churches in Shanghai have been coming to feel the privilege of giving. They have little, by our standards, but their hearts of love for the heathen women around them make them give gladly. A year and a half ago, Mrs. Zee led out in making the work among the women and children self-supporting. It was a statesman-like undertaking. She alone felt its possibilities, but the vision had been born in prayer, and she did not doubt it. She prayed and talked until a few others caught her view.

At the close of the first year there were sufficient funds in the treasury to meet all obligations. All the Bible women but one were supported by the women in Shanghai. That one is dear Zung Ta Ta, who still blesses the mission, and, though old, is doing some of the best work of her life. Since this self-dependent movement, in which Mrs. Zee had so large a part, began, there has been no lack of voluntary workers, both in Shanghai and in the country around.

Mrs. Zee and the School Girls.—In the fall of 1912 the school girls in the Eliza Yates School were asked if they did not wish to have a place set apart for a quiet hour for Bible reading and prayer. They eagerly responded. At seven each morning one could have seen a group of earnest girls, some of whom had not yet openly confessed Christ, bending over their Bibles. One Monday morning in December Mrs. Zee led the morning prayers, and asked all who wanted to be Christians to stand. Fourteen girls rose. This was the beginning of special meetings, led by Dr. Yang, which lasted until the holidays, and which left in the hearts of the girls a new devotion to Christ.

In the Bible School.—Mrs. Zee's very own work is in the Smith Bible School, where there are forty-six women. She pressed the duty and joy of volunteer work upon them. Gladly they undertook the large service she planned. They wished to have a misisonary of their own. So they chose Mrs. Ony and sent her to work with Miss Price. But giving was not enough. They undertook a new personal service.

In October, six of the women in the Bible School and Miss Woo, teacher in the day school, went on an evangelistic trip to several outlying country places. They paid their own expenses, including boat, food and servants They came back rejoicing, and it was good to hear them tell how the people listened eagerly and intelligently.

So the work spreads. As the Chinese women take up this volunteer evangelization of Chinese women by Chinese women, we recall that through the gifts of our women missionaries in Shanghai long ago, the first purchase of property held in the interior by any mission was made. These representatives of ours have passed the torch to the hands of our Christian sisters in China. Their numbers are yet few compared to the great host of heathen women still around them, but many like Mrs. Zee are "thoroughly heart and soul in the work."

Names to Remember.—In spite of their strange sound, the names of some of our Chinese workers in Central China who delight in Christ's service, should be remembered. There are Mrs. Tong and Mrs. Li, who render valuable assistance in the church for the Cantonese; Mrs. Dzi in the Bible school, and Miss Wang, the converted Buddhist nun, who works at Yang Chow. Others equally as faithful are joining their work with that of the missionaries in Northern and Southern China. The influence of the trained worker is seen in Mrs. Ku, of North China mission, whose mother before her was a Christian, and was able to read her Bible. Mrs. Ku was trained in the Woman's Training School, and now in the estimation of the missionaries "exerts for Christianity an influence which exceeds the combined influence of ten untrained women, no matter how devout they may be." Of such

workers as these and the faithful girls who go out from the Eliza Yates School, Miss Kelly writes: "These are my greatest gift and blessing in all my years of labor in this country."

The Missionary Family.—Glance down the missionary list of today, and your eye will catch names familiar in old records, or see the same name repeated again and again. The missionary family has come to be an acknowledged type in mission work. Sons follow fathers, daughters take up their mother's work, or sisters and brothers together enter the fields toward which their parents' hearts have long turned by prayer and gifts. Our Southern Baptist Foreign Mission work is rich in such missionary families. We have seen Miss Whilden and her sister taking up the work their mother hoped to do; Miss Anna Hartwell joining her life with that of her missionary family, and Miss Lottie Moon following her younger sister to China.

Today we find the children treading in the steps of the fathers on almost every field; W. C. Newton, of China, whose parents died in Africa; Miss Catherine Bryan, who is working with her father in China; Mrs. Anderson, who follows the work of her father, Dr. George Green, of China; Mrs. Whittinghill, carrying on the work of her father and mother in Rome; the Sallee family, of which a brother and two sisters are in China, and many more.

Ermine Bagby Sowell,
of Argentina.
1903—

A Little Girl in Brazil.—For our type of the missionary family we turn to our youngest mission —Argentina. It was in the first, hard years of their mission work in Campinas, Brazil, that little Ermine came into the new home of Mr. and Mrs. Bagby. The little foreign girl early knew the meaning of missions. She knew why she did not go to the big cathedrals, or take part in the numerous processions in which, to her childish eyes, the little girls of her own age, with their white dresses and wreathed heads, looked very attractive. She, too, attracted attention. She was her mother's charge, and she was fortunate to be one of the growing group of children to whom, since they could not attend the Catholic schools, their mother was teacher. So well was she prepared by her mother and father that when she returned to the United States to complete her education, she was able in four years to complete her course at Baylor University.

Home Again.—But Brazil was her home, and eagerly her heart turned towards the land of her birth. Not only did home, but the work to which that home was dedicated called her. She was appointed missionary in 1903. With what open arms she was received, how mother and father planned

the work she was to do, how they looked forward to years of companionship in service may be easily imagined. For three years these dreams were fulfilled, and they worked happily together in Sao Paulo.

The New Field.—Then the call of a new field came. She married Rev. S. M. Sowell and sailed for Argentina. Three years before he had gone out as our first missionary to this large and promising field. Now his young wife went with him to live over her mother's life as a missionary pioneer in a new territory. Active persecution has not been felt in this republic which, more than any other South American country, is attracting immigration from Europe, but there is all the misunderstanding and all the long, faith-trying waiting which must ever be the portion of the pioneer worker.

In Buenos Ayres.—In the great city of Buenos Ayres, Mr. and Mrs. Sowell are busily at work. The little church of eighty members under Mr. Sowell's charge has services in Spanish and Italian. The women are the special charge of Mrs. Sowell. Among them she and Mrs. Justice have worked hard to organize both work and study. They are slowly but surely winning their way. Much thought centers round the Theological School, of which Mr. Justice is president. True there are only nine pupils, but the work has been begun with high ideals, and with the determination to make it, under God, "the mightiest factor in the evangelization

of Argentina and the neighboring republics." Thus a part of a work full of hope, this missionary's daughter stands for a group who, taking the banner of the cross from their parents' hands, will carry it on toward its ultimate victory.

The Training School Girls Abroad.—No group in missionary work, either at home or abroad, is destined to grow more rapidly than that of the Training School girls. Led by the same motive, an ever-increasing number gather in the House Beautiful year by year. From its doors they scatter to many lands and fields, but the love of the school, the close friendships formed there, and the Alumnae Association make cords of fellowship which bind them together from the ends of the earth.

The Principal Duties of a Principal.—Mexico, Japan and China already have Training School girls and Brazil is soon to receive one. By far the largest number have gone to China, our largest and oldest field. We can only glance in on a few of them.

We find Miss Sophia Lanneau and Miss Spainhour happily living together in the girls' new school compound at Soochow, where the grounds are fast being changed from a wilderness to a fitting setting for the beautiful new buildings. A day school had prepared the way for a boarding school, which Miss Lanneau opened in February, 1911. Of the first year the young principal modestly said "The work was hard, for I did not know how to manage either the school proper, the boarding department or the

general work connected with a new and undeveloped compound. The actual teaching is the easiest part of the principal's work, and the part I enjoy most. The handling of money, overseeing repairs, settling squabbles and battling with dirt and carelessness are the things that call for Christian patience."

But whatever she may have felt to be her inability to meet these various duties, she did meet them all. The school has grown and will continue to grow. In the second year six of the school girls were baptized, while others profess to believe in Christ, and seem very earnest, though they are held back often by fear of persecution at home.

Missionary A, B, C's.—In Northern China at Tengchowfu we see Miss Jane Lide, who is soon to be joined by her sister, Miss Lide, who as Miss Lanneau, cannot remember a time when she did not know of missions and desire to help them. "When I was a very little tot," writes Miss Lide, "my father accepted the pastorate of the First Baptist Church in Charleston. I started to school at five years of age, to Miss Eliza Hyde, whose memory is a sweet savor in South Carolina. Her sister says she thinks Miss Eliza taught the alphabet thus: A for Africa, B for Brazil, C for China, etc. At home the same kind of influence surrounded me. I was reared on stories of Miss Lottie Moon and Miss Lula Whilden. As far back as I can remember I have said I would go to China as a missionary."

The First Sunday.—Miss Lide also is the principal of a girls' boarding school. She and her Chinese girls are close friends. We will open the door of her darkened study and listen to what transpired there on a quiet Sunday night.

"On the first Sunday of the new year, just a week before our commencement, we had a very beautiful 'commencement' for the new year. During a quiet little evening service, three girls accepted Christ. After the close of the service, when the girls had gone to their rooms, I put out my light and was sitting beside my study fire, when there came a knock at the door. I opened it and found four girls. The older girl, a Christian, spoke for the others, saying that they had wished to confess their faith in Christ, but were timid about speaking out in the service, and then each of the three younger girls spoke for herself, expressing her wish to trust and follow the Savior. After some minutes of talk with them, I sent them to bed, as it was past time. Presently there came another knock, and I found another girl at the door. She said her heart was sad because she hadn't confessed her Savior, and she wanted to accept Him and follow Him. Seven consciences awakened by the Holy Spirit, seven hearts touched by Divine love! My heart was lifted up to God in praise. Next morning the eighth girl came to me to say that she, too, had decided to trust in Jesus. Wasn't it a precious ending of a year's school work and beginning of a new year?"

It must not be imagined that real literary work is not done in these schools. The Bible comes first, but there is also arithmetic, history, geography, physiology and civics, all arranged to meet the needs of Chinese life, and all, of course, taught from Chinese books. This is no easy task for either teacher or pupils, though the latter are said to compare favorably with American girls in industry and ability.

In Kimonas and Rebosos.—In Japan we catch a glimpse of Mrs. Maude Burke Dozier, surrounded by an interested group of Japanese women and girls, in their dainty kimonas, to whom she is giving special lessons, and follow Mrs. Margaret Cobb Rowe as she goes out among the women of that land of flowers.

In Mexico we would walk with Miss Laura Cox as she went visiting among the women who open their doors with gentle courtesy and stand listening wrapped in their graceful rebosos.

Yet we would have many more to see ere we followed them all in their wide work. As their numbers and their years in the field increase we will find them ever doing a wider and more far-reaching work, until their history shall be interwoven with that of every mission field and almost every mission station of our Convention.

The Training School Girls at Home.—To follow the steps of the Training School girls at home would take us to the mountain schools, where a

number are teaching. Here we will find Miss Mallie Baker, who, coming from the mountains, has returned to them with deep desire that the school at Barboursville may do for others what another mountain school did for her, and who, not only in the school, but in the church, is exerting a wide influence. We would find Miss Margaret Tweedy in the Baptist settlement of Norfolk, touching the lives of many around her with the health and healing of the gospel. We would go up and down as we followed the busy daily rounds of a city missionary's life in Asheville, in Savannah, in Indianapolis, in Lynchburg, in Kansas City, in Chicago, in Oklahoma and other cities, or see them busy among the mill people in several industrial centers.

If we visited the offices of the State Committees we would find them directing their large correspondence or hastily tucking a package of missionary literature in the suitcase which is to go with them on a round of associational visits. Activities of the girls in the home land covers almost every field, in which a woman's hand may not only glean, but in which she may plant and water a vineyard.

The Jubilate Session.—Such was the Union in organization and in widespread representatives when its twenty-fifth anniversary drew near. In the hearts of those who had known anything of its past or who were helping to make its present, there rose deep thankfulness. "What are we," they said,

"that we should be able to offer to the Lord after this sort? We gave Him some of our time and a small part of our money, and we find in our hands this great gift. Truly God has given the increase." In thankfulness the coming anniversary was named The Jubilate. The first great celebration was to be in St. Louis, May 18, 1913, the day on which ninety-nine years earlier the first national gathering of the Baptists of America had convened in Philadelphia.

From this, other celebrations were to continue throughout the year, extending to every society from the largest city to the remotest hamlet. With thought and prayer the plans were laid. Poets and musicians were called in; our foreign missionaries from seven countries sent greetings or representatives and the flags of their adopted countries; choirs were gathered and invitations were sent to the officers of all the great woman's organizations in the United States.

The Offering.—There was no thought of going up to this great occasion empty-handed. The Southern Baptist Convention was engaged in gathering two great offerings, bound up with the very life of the misison work it had created since its organization sixty-eight years ago—the Church Building Loan of $1,000,000 for home missions and the Judson Centennial Equipment Fund of $1,250,000 for foreign missions. The blessings of God on home missions efforts had created three thous-

and homeless churches. To deny them this help to independent church-hood would be to hold back in a large measure, the blessings He intended to flow from them to the communities in which they had been planted with such pains. In foreign lands the number of our missionaries, of Christians gathered and the teeming opportunities had far outgrown our equipment. They must have two hundred thousand dollars for publication work, two hundred and fifty thousand for building churches, eight hundred thousand for the equipment of schools. To do less was to dwarf the growth of the work watered with tears and nurtured by prayer and sacrifice; was to continue to urge men and women to give their lives to missions and then send them out crippled. These great funds, amounting to $2,250,000, were to be raised within three and five years, while the general maintenance of the work went on, not only without lessening, but constantly increasing. No one who knew the Baptists of the South in their present numbers and financial ability doubted their ability to do these large things.

In 1913 they gave to foreign missions $543,000.00 and three hundred and sixty-nine thousand to home missions. But this was far, far below their ability, and, though a wonderful increase since the impoverished days of the early seventies, was in no sense in proportion to their increased ability. Of these amounts the Woman's Missionary Union, as for some years past, reported more than one-fourth.

As a part of the great whole, the Union determined to throw itself heartily into the completion of these two funds for the work which was theirs also.

Hence the thought of the twenty-fifth anniversary in St. Louis carried with it the thought of a worthy gift.

The Union in Session.—Not since we saw thirty-three women tucked away in the basement of a church in Richmond, twenty-five years ago, have we glanced at an annual meeting of the Woman's Missionary Union. It will be interesting to look in on a session of today. First there is a long day of Committee meetings—the Margaret Home Boards; the Training School Boards and the Executive Committee meeting. Everybody in the great city knows that the Woman's Missionary Union is coming, for the newspapers have been talking of it for days. The committee doors are beseiged by reporters asking for group pictures and personal interviews with the officers. "Now really would you mind," urges a woman reporter, "telling me, just as a friend to friend, what you think of woman's suffrage, and what you believe girls should be taught in the public schools?" But the officers stick to missions, and the reporters go away thinking them very poor copy.

The next morning the church in which they are to meet is the center to which all the women on the streets seem to be converging. It is not necessary to ask questions. Just follow the crowd of

women. Downstairs there are bureaus of registration and information, the literature sales department, a free literature display, an exhibit of mission methods gathered from the states, rest rooms, tea rooms, writing rooms and a postoffice. A small army of the women of the city have been working for months to make all this machinery run so smoothly that one pays them the compliment of forgetting that any machinery is at work.

On Business Bent.—By nine there is a large company gathered in an upper room for the Quiet Half Hour. By 9:30 the large auditorium is filled. The hour strikes. The delegates from eighteen states gather under their banners, the home and foreign missionaries are given their places of honor, and work begins. The session lasts two days, and the interest never lags. It is too short for all that presses to be heard. On the last day the Southern Baptist Convention is in session just a few blocks away, but it cannot divert the attention of those who are deep in the study of the work entrusted to their care. By present constitutional limitation each state is restricted to one state vice-president and twenty representatives, but the representative and registered visitors ran up over a thousand.

After the two days' business session there is another full day of committee meetings, an informal social afternoon, meetings with the missionaries, an all-day council of the officers and a Sunday afternoon session devoted to hearing from the fields. To

attend one annual session is to ever afterward stand with one's face in that direction during the second week in May.

In St. Louis.—"When I die," said one of the delegates to the Jubilate Session in St. Louis, "you will find this Jubilate pin and program among my precious things." The younger women promised themselves to be at the Jubilate Session of 1938, and the older women hoped that their daughters would be there wearing their pins and filling their places. It was a time of summaries and comparisons. The thirty thousand dollars of the first year had grown to $300,000 in the twenty-fifth, or ten times the amount given in 1888-1889. The money contributions to missions were not far from two million and a half. The fifteen hundred societies of the first year had increased to more than eleven thousand. The varied activities had grown to large proportions—the Training School with its forty resident and ten non-resident students, the beautiful Margaret Home standing ready to care for the children of the missionaries during their separation from their parents; the Literature Department, unique in carrying one of the largest and most varied collections of missionary leaflets "of all Boards on all fields"; Our Mission Fields, with a wide and growing circulation; the busy central office in Baltimore, with its four or five clerks; the eighteen State Central Committees, each one working out its own state problems, but each one working in per-

fect harmony with the whole. It was a remarkable summary of organized growth. We viewed with joy the work of the women who represented us in China, Japan, Africa, Italy, Mexico, Brazil and Argentina, and knew it was made possible by our gifts. We thought of the wide frontier and the foreigners passing through or settling in our bounds, of the mountain schools and felt that without us much of this work could not go on. As we held the world in our sympathy, we rejoiced that we had helped in many fields.

Sister Unions.—The best was yet to come. The Union opened her arms and welcomed the sister Unions. The oldest of these is the Woman's Missionary Union in connection with the Brazilian Baptist Convention, now in its fifth year. It began with twenty women and three children's societies. Year by year it has grown until it now has seventy-five women and twenty children's societies with a membership of 1,250 women and 600 children. Last year they contributed over four thousand dollars. The constitution of this Union, with a few changes, is the same as that of the Union at home. The Central China Union is next in point of age, having been organized three years ago. Its greetings were sent in a Chinese letter written by its Chinese secretary, who said: "We are trying to plant the same seed that you have sowed beside all waters. We send our greetings to you, with our Rainbow flag—the flag of our infant republic."

The Woman's Missionary Union of North China was organized a year ago with Miss Lottie Moon, who has so recently gone to Heaven, as first President.

The plans of the Woman's Missionary Union of South China were already made, and their first session was to be held in a few months. The Woman's Missionary Union of Cuba, which called itself still an infant in arms, had been organized by Mrs. H. C. Peelman, of Florida, when on a visit to that country in February, 1913. Thus the Union's name and purpose had been taken round the world. Henceforth, by resolutions offered by the missionaries who represented them on this occasion, the sister Unions are to be represented in the Union each succeeding year by reports or some missionary at home on furlough, "that all work done by Southern Baptist women may be more closely linked together for mutual helpfulness."

The Climax.—"Here," said the President, holding a ring in her hand; "here is a diamond which, without a name, was put in the collection basket." It illustrated the spirit of the offering of $36,000 which was made that Jubilate Day (May 18, 1913). Rich women gave their thousands, little children their pennies. One gave $5,000 as a thank offering to build a school. Another, who did not count herself rich, had sought for something worthy to give, and having received in answer to prayer an offer of $1,000 for a piece of property, brought the en-

tire sum. Some whose hearts were more with the need abroad gave more largely to that; some who felt the call of the home land loudest in their ears, more to that. It was a fitting climax to the swelling choruses; the review of the past and the prophecy of the future; the stately possessions, gay with the flags of different lands; the banners of the states and the costumes of the nations.

The Future.—The future was the word sounding in the ears of all as the first twenty-five years of service closed behind the Union. In the immediate future they looked out upon a year of joyous celebration, when Jubilate hymns should be carried on the breezes from the seaside to the mountains, when Southern Baptist women would pour out memorial gifts of thanksgiving, which would grow into churches to shelter God's people in our own land, and hospitals and schools and churches in seven mission countries, and when in their own communities these would be left behind some definite form of Personal Service for their spiritual uplift.

The Onward March.—To stir Southern Baptist women to meet in the further future the great opportunities which are theirs by their splendid organization, by their inheritance of faith, prayer, sacrifice and works, by the returning and increasing prosperity of the South, by the million Southern Baptist women, by the call of the field at their doors and by the hands that beckon through the open gates of the world—is the purpose of this book.

As we have together studied the mission work of Southern Baptist women we have seen that with only a tenth of them enlisted in active mission service, and comparatively few of that number making proportionate contributions to missions, great things have been done. Through the lives of the missionaries we have caught glimpses of the great unoccupied field, or fields in which the harvest, the seeds of which were sown in tears, is now perishing for the want of reapers. The Union has solved its problem of organization, it has won the admiration of all who know its work, it has broadened the lives of those who have given themselves in any true measure to its service, it has sent out from its ranks those who are shaping the religious future of our own and other lands, it is the recognized channel for the missionary gifts of Southern Baptist women, it has taken its place among the great, progressive women's mission organizations of our country. Its possibilities and responsibilities are almost overwhelming.

To meet them it will be necessary to place greater emphasis on certain points which need no elaboration. To them all will give ready assent. To carry them into effect, however, calls for active participation.

Business Efficiency.—Great business efficiency is a requirement of growth. This will necesitate a suffcient staff of workers, trained in business methods, at the central office and in the state

offices. This need can only be supplied when the societies realize the benefits which will accrue to the work by a more liberal investment in expenses. Better business efficiency will also include on the part of the societies, the study of methods by its officers, the training of committees to responsibility for work intrusted to them and a regularity in collecting and sending in funds which will equalize the flow of contributions throughout the year.

Every Woman.—An every woman campaign must be carried out on broad lines. This must include not only the enlistment of the women now in the churches, but the creation of such a missionary belief in the church that every woman who enters it will be expected by the terms of her church membership, to definitely align herself with mission work. It will also necessitate the training of the children of the church so that Christianity, missions and church membership will be a pervasive thought and church membership will be as inseparable in their minds as in the mind of Christ. Missions must be a pervasive thought in the Sunday-school, the mission band and the organizations for older children being for fuller instruction that can be given in the Sunday morning hour, but the membership of one inseparably connected with the other.

In the societies there must be an atmosphere of loving, thoughtful, self-sacrificing Christian Sisterhood which will lead to mutual helpfulness to one another and united exertions for the highest good of

the women and children of our communities and of all the world.

Wider Knowledge.—The third necessity for measuring up to our opportunities and responsibilities is wider and more sympathetic knowledge of what missions have accomplished and what they contemplate. The Mission Study class commends itself for this end. The mission magazine is a great educator. Our own and interdenominational mission gatherings in which the Union must ever take a larger place as a mission world factor, give magnificent opportunities for broadening the missionary horizon. There must also be a higher standard of mission presentation in the regular monthly meetings. Intellectually it is not too much to ask that the Missionary Society expect the same degree of preparation which the same women would give to a literary club. In cities where large numbers of women gather, arrangements should be made for lectures not only on missions, but on foreign countries and our own. We cannot hold women long even by a cup of tea, in this new day of educational development, if the program offered awakens their intellectual contempt. No guide offered by lesson or magazine can meet the requirement of an advanced society without wise adaptation and correlated study. The last can be made possible by the missionary library and by seeing that the public and traveling libraries have books on missions. The mission view is the world view.

Workers.—The broader intellectual appeal of missions will go far towards meeting the next necessity,—an atmosphere in the home which will make missionaries. This does not only mean foreign missionaries, but home missionaries, and not only paid missionaries, but women who enter voluntary mission service with the same enthusiasm and determination, either under the direction of a board or in their own communities. Something of the horribly heroic still attaches to foreign mission work. Not until the foreign missionary ceases to be "that poor dear child," and the home missionary "the woman who was always a little different from other girls," and both stand out as those who are sanely fulfilling a high, noble mission, through which they will find their fullest intellectual and spiritual development and their highest happiness, will the great numbers of workers necessary offer themselves.

When both are put on this plane, our brightest and best equipped young women will rejoice to put themselves in line for missionary training, and not only go to home and foreign fields, but voluntarily disentangling themselves from home pleasures, will with equal devotion give themselves to work for the spiritual and physical upbuilding of their own communities.

But even this is not enough. The salvation of the world waits the unreserved enlistment for life of the great mass of Christians irrespective of loca-

tion, of occupation, or of appointment other than that of Christ, when He said, "I have chosen you and ordained you that ye should go and bring forth fruit."

Stewardship.—The conception of the stewardship of means must be strengthened. Regularity of gifts must be succeeded by proportionate contributions. The Lord's tenth must be steadily pressed, and furthermore the setting aside of a definite part of this tenth for missions.

Divine Guidance.—Greater emphasis on these five points are necessary if the Union fulfills its possibilities in the coming years. Yet not one of them will be properly carried out unless the sixth is woven in and through all: A determination to see and hold God's point of view for the salvation of the world, through deep and intelligent study of His Word, and prayer for His enlightenment and guidance.

Not the good past, not the opportunity-filled present, not the appeal of any voice but God's can lead the Union to wholly achieve its mighty mission. Led by God into the field of soul saving, to follow Him implicitly is the only promise of full and complete victory in our Royal Service.

FOR THE MISSION STUDY CLASS.

AIM.—To show that this is the hour for mighty conquest for Christ; to urge the Baptist women of the South, as a great host, to strengthen themselves to publish the glad tidings.

BIBLE READING.—*Christ's Mission to Women.* Study 6. *To Make Them Messengers of the Gospel:*—His thought for a woman in His death—John 19: 25-27. Watched on the Cross by women—Luke 23: 40. Followed to His grave by women—Luke 23: 55 and 56. First news of His resurrection told to loving women—Mark 16: 5 and 6. First message of resurrection given to women—Mark 16: 7. First appearance to a woman—John 20: 11-18.

PERSONAL THOUGHT.—How can I live, pray, go, give, that no one for whom He has intrusted to me the message of His resurrection shall perish without it?

SUGGESTED CHARTS.—The King's orders: "Go ye into all the world and preach the Gospel to every creature."

PARALLEL READING.—Southern Baptist Foreign Missions, Chapters 11 and 12; Brazilian Sketches: Mission Work of Southern Baptist Convention, Chapters 12, 15 and 17; Home Mission Task, Chapters 8, 13; The King's Business, Chapter 5.

APPENDIX A.

WOMEN MISSIONARIES OF THE SOUTHERN BAPTIST CONVENTION

Table I.—Women Missionaries No Longer on the Field in 1925.

NAME	STATE	AP.	RET.	DIED
CHINA—OPENED 1845.				
Mrs. S. C. Clopton	Va.	1846	1848	1851
Mrs. George Pearcy	Va.	1846	1855	
Mrs. Matthew T. Yates	N. C.	1846		1894
Mrs. T. W. Tobey	Va.	1846	1850	
Mrs. E. G. Shuck	Ala.	1847	1853	1854
Mrs. J. S. James	Pa.	1847		1848
Mrs. B. W. Whilden	S. C.	1848		1850
Miss H. A. Baker	Va.	1849	1854	
Mrs. V. Roberts	Ky.	1850	1852	
Mrs. S. B. Cabiness	Va.	1850	1859	
Mrs. Martha Crawford	Ga.	1851	1892	1909
Mrs. G. W. Burton	N. Y.	1853	1861	
Mrs. C. W. Gaillard	N. Y.	1853		1864
Mrs. J. L. Homes	Va.	1858	1891	
Mrs. J. B. Hartwell	Ga.	1858		1870
Mrs. J. G. Shilling	Va.	1860		1864
Mrs. A. L. Bond	Md.	1860		1860
Miss Lula Whilden	S. C.	1870		1916
Mrs. E. Z. Simmons	Tenn.	1870		1913
Mrs. J. W. N. Graves	Md.	1872		1888
Mrs. J. J. Hartwell	Ga.	1872	1875	1879
Mrs. N. B. Williams	S. C.	1872	1876	
Miss E. H. Moon	Va.	1872	1876	
Miss Lottie Moon	Va.	1873		1912
Miss Sallie Stein	Va.	1880	1888	
Mrs. C. W. Pruitt	Wis.	1882		1884
Mrs. Eunice Taylor Glass	Texas	1902		1914
Mrs. Carrie Deitz Rawlinson	Md.	1902		1917
Mrs. Cora Huckaby Oxner	Miss.	1904	1911	
Mrs. Dorcas Mirriman Meadows	Pa.	1904	1912	
Mrs. Nellie Roberts Tipton	Tenn.	1904		1907
Mrs. Annie Griffith Thomas	La.	1904	1908	
Mrs. Mary Hall Provence	Va.	1904	1912	
Miss Dora Lee Cain	Ga.	1904	1906	
Mrs. Laureola Lloyd Roach	Va.	1904		1918
Miss Julia Meadows	Ga.	1904	1919	
Miss Ella Jeter (Mrs. Comerford)	Texas	1905	1914	
Mrs. Fannie R. Huckaby	Texas	1905		1908
Mrs. Sigrid H. Vingren	Swed.	1905	1908	
Mrs. Annie Cox Taylor	Ky.	1907	1917	
†Miss Eula Hensley	Ky.	1908	1909	
Miss Gertrude Abernethy	N. C.	1908	1913	
Miss Lila McIntyre	N. C.	1908		1917
Mrs. Pansey Greene Anderson	China	1909		1917
Mrs. Bonnie Belle Turner	Ark.	1909	1913	
Mrs. Bertha Aston Buckner	Texas	1909	1919	
†Miss Elsie W. Glliam	Va.	1910	1912	
Miss Louise Tucker	Ky.	1910	1921	
Miss Nancy Lee Swann	Texas	1912	1920	
Miss Ida Pruitt	China	1912	1920	
Mrs. Annie Arnold Westbrook	Ga.	1912		1920
Mrs. Chas. Shepherd	Ill.	1913		1917
Mrs. Pauline Lide Louthan	S. C.	1913		1920

Mrs. W. J. Hunnex	Engl'd	1882	1895	
Mrs. L. M. Walker	Pa.	1883	1884	1897
Miss Emma Young	Mo.	1883	1889	
Miss M. M. Roberts	Ky.	1883		1885
Mrs. N. W. Holcomb	Ky.	1883		1885
Mrs. E. E. Davault	Ky.	1884	1892	
Mrs. F. E. Hickson	S. C.	1884	1886	
Mrs. J. M. Joiner	Miss.	1884	1886	
Mrs. R. T. Bryan	N. C.	1885		1908
Mrs. D. W. Herring	N. C.	1885	1892	
Miss Nellie Hartwell	China	1887	1891	
Mrs. T. J. League	Ky.	1888	1893	
Mrs. L. N. Chappell	N. C.	1888	1895	
Mrs. Thomas McCloy	Scotl'd	1889	1905	
Mrs. G. P. Bostick	Ky.	1889		1890
Miss L. G. Barton	Texas	1889	1894	
Miss M. J. Thornton	Ala.	1889	1892	
Miss F. E. Knight	N. C.	1889	1894	
Mrs. Alice Flagg Tatum	Me.	1889		1914
Mrs. W. H. Sears	Mo.	1891	1904	
Miss C. J. White	Md.	1891	1901	
Mrs. J. B. Hartwell	Md.	1893	1903	
Miss Julia Mackenzie	Ky.	1894		1916
Miss Lottie Price	Pa.	1894		1917
Mrs. H. A. Randall	Engl'd	1895	1898	
Mrs. R. E. Chambers	Va.	1896		1905
Miss E. B. Sale	Va.	1896	1899	
Miss Anna M. Greene	N. C.	1898	1903	
Mrs. W. E. Crocker	S. C.	1899		1900
Miss A. J. Kennon	Ga.	1900	1904	
Miss Mattie Dutton	Mo.	1900		
Mrs. J. C. Owen	Pa.	1900	1911	
Miss E. B. Thompson	Ky.	1900		1917
Miss C. E. Brown	Vt.	1901	1915	
Mrs. Julia Trainham Chambers	Va.	1901		1917
Mrs. Pearl Hall Lake	Ind.	1902		1908
Mrs. C. P. Morris	Texas	1914	1916	
Mrs. J. E. Wills	Ky.	1914	1917	
†Mrs. Gertrude Richards Louthan	Va.	1915	1917	
Miss Grace McBride	Ohio	1915		1918
Miss Jo Carr	Ala.	1915	1919	
Mrs. Mildred Middleton Anderson	N. C.	1916	1920	
Mrs. Florence Lang Rawlinson	Ohio	1917	1921	
Mrs. Irene Thompson Tompkins	Ohio	1920	1921	
Mrs. Viola Frizzell Hargrove	Wis.		1922	
Mrs. Elizabeth Denham Scott	Texas		1922	
Mrs. Annie Laura Thomas	Ala.		1922	
Miss Ada Bell	Ga.		1922	
Miss Mary Anderson	Miss.		1922	
Miss Olive Bagby	Va.		1923	
Mrs. Kate Pye King	Ark.		1923	
Miss May Morton	Tenn.		1924	
Miss May Hine	Md.		1924	
Mrs. Irene Carter Stephens	Ga.		1924	
Mrs. Edith Adair Whisenhunt	Ga.		1924	
Miss Ida Taylor	Miss.		1924	
Mrs. Lizzie Penn Hearn	Md.		1924	
Mrs. Lula Taylor Fielder	Texas		1924	
Mrs. Frances Duggan Etter	Tenn.		1924	
Mrs. Sarah E. Wilkerson	Texas		1924	
Miss Henrietta North	Conn.			1922
Miss Carrie Owen	Va.			1922
Mrs. Lydia Brown Hipps	Iowa			1925

AFRICA—YORUBA MISSION*	OPE	NED	1850.*	
Mrs. Thomas J. Bowen	Ga.	1953	1856	
Mrs. J. L. Lacy	Ga.	1853	1854	
Mrs. J. S. Dennard	Ga.	1853		1854

*From 1845 to 1875 the S. B. C. carried on a large and successful mission in Liberia, to which 45 missionaries, all colored men, were sent.

APPENDIX A.—Continued.

NAME	STATE	AP.	RET.	DIED
Mrs. A. D. Phillips	Ky.	1855	1856	
Mrs. S. Y. Trimble	Tenn.	1856	1859	
Mrs. J. H. Cason	Tenn.	1856	1857	
Mrs. R. W. Priest	Miss.	1856	1857	
Mrs. T. A. Reid	S. C.	1857		1858
Mrs. R. H. Stone	Va.	1858	1869	
Mrs. W. B. David	Va.	1879		1885
Mrs. P. A. Eubank	Mo.	1881		1892
Mrs. C. E. Smith	Ky.	1884		1884
Mrs. W. W. Harvey	Ind.	1884	1891	
Miss Cynthia Morris (Mrs. Smith)	Mo.	1885		1889
Mrs. W. T. Lumbley	Miss.	1888		1895
Mrs. C. C. Newton	N. C.	1889		1894
Miss Alberta Newton	N. C.	1889	1895	
Mrs. C. E. Smith	Ark.	1891	1909	
Mrs. W. P. Winn	Ark.	1896		1897
Mrs. Virginia Davis Perry	Pa.	1902	1903	
Mrs. Kate Chidsey Strouse	N. Y.	1904	1904	
Mrs. L. W. Wakem	Ohio	1905	1905	
Mrs. Pen Lile Compere	Ark.	1905	1910	
Mrs. Effie Ewing Ward	Ill.	1908	1909	
Mrs. Josie Still Lockett	Texas	1909		1911
Mrs. Elken Lighfoot Lockett	Texas	1915	1921	
Mrs. Eva Sawyer Barrack	Okla.	1922	1924	
Miss Cora Caudle Cooper	N. C.	1918	1923	
ITALY—OPENED 1870.				
Signora Rosa	Italy	1871	1873	
Mrs. G. B. Taylor	Va.	1873		1884
Mrs. J. H. Eager	Va.	1880	1898	
Mrs. C. J. F. Anderson	N. C.	1900	1904	

NAME	STATE	AP.	RET.	DIED
Mrs. Lila Nelson Hooker	Miss.	1900	1921	
Mrs. Eloise Newbrough	Kan.	1903	1920	
Mrs. A. C. Watkins	Neb.	1904	1908	
Mrs. Emma Savage Dodd	Tenn.	1904	1905	
Miss Rosa Golden	Ala.	1905	1909	
Miss Susan E. Jones	Ill.	1905	1911	
Miss Linnie Hopkins	Tenn.	1907	1910	
Mrs. Adria London Sanders	Tenn.	1907	1912	
†Miss Beulah Bowden	N. C.	1908	1912	
Mrs. Laura Boyd Porter	Texas	1908	1921	
CHILE.				
Mrs. W. J. W. MacDonald				1923
BRAZIL—OPENED 1882.				
Mrs. T. J. Bowen	Ga.	1859	1861	1884
Mrs. Z. C. Taylor	Tex.	1881		1894
Mrs. E. H. Soper	Eng.	1884	1893	
Mrs. C. D. Daniel	Texas	1885	1892	
Mrs. E. A. Puthuff	Ala.	1885	1888	
Miss Mina Everett	Mo.	1885	1887	
Miss Maggie Rice	Mo.	1887		1888
Mrs. J. A. Barker	S. C.	1888	1889	
Mrs. J. J. Taylor	Ky.	1889		
Mrs. Maggie Griffith Entzminger	N. C.	1891		1921
Mrs. J. L. Downing	Mo.	1891	1901	
Miss S. E. Johnson	Texas	1892		1893
Mrs. S. J. Porter	N. C.	1893		1894
Mrs. Laura Barton Taylor	Texas	1895		1921
Miss Bertha R. Stenger	N. Y.	1898	1900	
Miss Mary B. Wilcox	Bra.	1898	1900	

Mrs. Geraldine Williams Gill	Va.	1904	1920	
Mrs. Lillian Lewis Stuart	Kan.	1908	1918	
PALESTINE.				
Mrs. Ruth Casey Pearson	Ala.	1922	1924	
MEXICO—OPENED 1880.				
Mrs. W. N. Flourney	M'xico	1882	1885	
Mrs. W. D. Powell	Tenn.	1882	1898	
Miss A. J. Maberry	Tenn.	1882		1892
Mrs. F. M. Meyers	Ky.	1884		1885
Miss C. M. Tupper	Va.	1884	1886	
Miss Addie Barton	Texas	1884		1921
Mrs. M. E. Graves	Tex.	1885	1886	
Mrs. D. A. Wilson	Tex.	1886	1897	
Miss Mattie Withers	Tex.	1886	1887	
Mrs. H. P. McCormick	Ala.	1887	1898	
Mrs. H. R. Moseley	S. C.	1888	1894	
Mrs. A. B. Rudd	Ky.	1888	1898	
Miss Sallie Hale	Tenn.	1888	1900	
Mrs. A. C. Watkins	Ind.	1888		1904
Miss F. C. Russell	Va.	1888	1890	
Mrs. Lillian Wright Chastain	Va.	1888	1921	
Mrs. J. P. Duggan	Va.	1890	1895	
Miss L. C. Cabaniss	N. C.	1890	1895	
Mrs. P. H. Goldsmith	S. C.	1890	1894	
Miss S. A. Cook	Ky.	1891	1892	
Miss Alta Smelser	Ark.	1891	1893	
Miss L. A. McDavid	S. C.	1891	1896	
Mrs. I. N. Steelman	N. Y.	1892	1896	
Miss Ida Hayes	Mo.	1893		1920
Mrs. Kate Savage Mahon	Tenn.	1898	1920	
Mrs. G. H. Crutcher	Tenn.	1899	1900	
Mrs. D. F. Sutherland	Ky.	1900	1900	
Mrs. J. E. Hamilton	Texas	1899	1904	
Miss Alyne Goolsby	Miss.	1900	1908	
Mrs. Norma Jenkins Cannada	Ky.	1902	1912	
Miss Sallie Milford Rouse	Texas	1904	1905	
Miss Genevieve Voorheis	Tenn.	1906	1918	
Miss Kate Carroll	Texas	1910	1912	
Mrs. Margaret Miller Kerschner	Pa.	1913	1914	
Mrs. Margaret Q. Langston	S. C.	1914	1917	
Mrs. Dora Nelson Goodman	Ky.		1922	
Mrs. Maud Palmer Purser	Miss.		1923	
Mrs. Jennie Hamilton	Texas		1923	
Mrs. Ruth Mitchell Downing	Mo.		1924	
Mrs. Maud Crosland	S. C.		1924	
Mrs. Truett Davis Clifton	Texas		1924	
Miss Ada Dell Fitzgerald	Tenn.		1924	
Mrs. J. B. Parker		1907		1925
JAPAN—OPENED 1890.				
Mrs. John Q. Adams Rohrer	Md.	1860		1860
Mrs. J. A. Brunson	S. C.	1888	1892	
Mrs. J. W. McCollum	Ala.	1889	1909	
Mrs. N. Maynard	Va.	1894	1910	
Mrs. G. F. Hambleton	Ky.	1901	1906	
Mrs. Bessie Hardy Willingham	Va.	1902	1907	1910
Mrs. Lena Rushing Medling	Tenn.	1906	1920	
Miss Leita Hill	Ga.	1921		1922
Mrs. Margaret Cobb Rowe	Texas	1906		1919
Mrs. Foy Johnson Farmer	N. C.	1911	1921	
Mrs. Minta Oxford Nix	La.	1921	1924	
ARGENTINA—OPENED 1903.				
Mrs. Lillian McCall Cawthorn	Ga.	1903	1907	
Mrs. Mattie Cox Justice	Ala.	1908	1918	
Mrs. Jessie Crouse Malthaner	Tenn.	1922	1924	
Mrs. Ella Fallas Spight	Mich.	1905	1921	

APPENDIX A.—Continued.

WOMEN MISSIONARIES OF S. B. C.

Table II.—On Field in 1925.*

NAME	State.	Appointment.	Evangelistic.	Educational.	Medical.
CHINA					
†Mrs. Floy White Adams	Ala.	1909	*		
Miss Mary Alexander	Texas	1920			
Miss Minnie Alexander	Texas	1921			
†Mrs. Paneuma B. Anderson	S. C.	1915			
†Miss Hazel Andrews	Tenn.	1916			
†Mrs. Winnie Bennett Ayers	Miss.	1921			
Mrs. Minnie S. Ayers	Ala.	1901	*		
Mrs. Ethel Stoermer Bailey	Ky.	1924			
†Miss Clifford Barratt	S. C.	1921			
Mrs. Gladys Yates Blackman	N. C.	1922			
Miss Attie Bostick	N. C.	1916			
†Mrs. Mildred Thorne Bryan	Ala.	1914			
Mrs. Mary Young Braun	Pa.	1918			
†Dr. Jeanette Bealle	Kan.	1919			
†Mrs. Louella H. Beddoe	Ky.	1909	*		
Mrs. Lena S. Bostick	Va.	1912	*		
†Mrs. Nell Lawrence Bostick	N. C.	1923			
Mrs. Flora Hollaway Bostick	N. C.	1910	*		
†Miss Blanche Bradley	Ga.	1918			
Mrs. Nannie Sessoms Britton	N. C.	1888	*	*	
Miss Catherine Bryan	China	1908	*	*	
Mrs. Mamie Sallee Bryan	Ky.	1905	*	*	
Mrs. Alice Rea Herring	Aus'a	1893			
Mrs. Marion Poulson Herring	N. Y.	1920	*		
†Miss Viola Humphreys	Texas	1921			
†Miss Alice Huey	Ala.	1907	*		
†Miss Clifforde E. Hunter	Ga.	1913			
Mrs. Corinne Pearson James	Tenn.	1923			
Miss Irene Jeffers	La.	1923			
†Mrs. Belle Tyner Johnson	N. C.	1923			
†Miss Pearl Johnson	S. C.	1924			
†Miss Pearle Johnson	N. C.	1915			
Miss Willie Kelly	Ala.	1894	*	*	
†Miss Elizabeth Kethley	Miss.	1918			
Dr. Mary L. King	Tenn.	1908			
†Miss Doris Lynn Knight	Ga.	1920			
Mrs. Carrie Bostick Lake	S. C.	1901	*	*	
†Miss Sohpie Lanneau	Mo.	1907	*	*	
†Mrs. Edith Drotts Larson	Mo.	1919			
†Miss Mary E. Lawton	China	1922			
†Miss Olive A. Lawton	China	1924			
Mrs. Ida Deavers Lawton	Pa.	1896	*	*	
Mrs. Frances Peay Leavell	Ky.	1912	*		
Mrs. Charlotte Henry Leavell	Ky.	1921			
†Mrs. Ethel Cornitt Leonard	La.	1910	*	*	

Mrs. Frances Allison Bryan....	Tenn.	1920				†Miss Jane Wilson Lide.....	S. C.	1909	*	*	
†Miss Pearl Caldwell.....	Miss.	1910	*	*		†Miss Florence Coker Lide.....	S. C.	1913			
†Mrs. Christine C. Chambers..	Texas	1913				Mrs. Bettie Stephens Lide.....	Mo.	1920			
†Miss Mary K. Crawford.....	Ga.	1922				Mrs. Marg'te Pierce Littlejohn.	La.	1922			
†Miss Lora Clement.....	S. C.	1914				Mrs. Margaret Savage Lowe...	Mo.	1897	*	*	
†Mrs. Mary Sears Connely.....	China	1916				Mrs. Julia Martin Lowe.....	N. Y.	1910	*	*	
†Miss Addie Estelle Cox.....	Ala.	1918				†Miss Mary Lyne.....	Ky.	1917			
Miss Laura Helen Coupland...	Texas	1920				Miss Euva Evelyn Majors.....	Texas	1924			
Mrs. Jessie Swann Crocker....	Scotl'd	1903	*			†Miss Rose Marlow.....	Ky.	1921			
Mrs. Laura Moore Dawes.....	Mo.	1898	*	*		Mrs. Lois Howard Mashburne.	Texas	1922			
†Mrs. Jewett Legett Daniel....	Tex.	1909	*	*		Mrs. Cora Burns Marriott.....	Mo.	1910	*		
Miss Mary Demarest.....	N. Y.	1919				Mrs. Belle Spencer Mewshaw..	Texas	1916			
†Miss Flora Dodson.....	Ky.	1917				Mrs. Jessie McCrea.....	Pa.	1904	*		
Miss Lila Echols.....	Ga.	1923				Mrs. Nan. Bartlett McDaniel..	Va.	1902	*		
Mrs. Mary Levering Evans....	Md.	1901	*			Miss Mary Jane McMinn.....	Mo.	1889			
†Mrs. Grace T. Elliott Rankin.	Texas	1919				Mrs. Celia Herring Middleton.	China	1920			
Mrs. Nancy Miller Eavenson...	Miss.	1920				Miss C. A. Miller.....	Ala.	1905			*
†Miss Sara Funderburke.....	Ga.	1918				Mrs. Lelah Carter Morgan.....	Ga.	1905	*	*	
Mrs. R. H. Graves.....	Miss.	1887	*	*		†Mrs. Minnie Foster Moore....	Texas	1920			
Mrs. Lillian Galloway.....	Cal.	1912		*		Miss Mary Moorman.....	Ky.	1904	*	*	
Mrs. Annie Gay Gaston.....	Va.	1908	*		*	†Miss Winifred P. Moxon.....	Mass.	1923			
†Mrs. Gladys S. Gallimore.....	Tenn.	1918				†Miss Kate Murray.....	N. C.	1922			
Miss Mina Garrett.....	Texas	1921				Mrs. Lois Davie Napier.....	Ala.	1906	*		
Mrs. Jessie Pettigrew Glass....	Va.	1901			*	Miss Rachel Newton.....	N. C.	1922			
Mrs. Valeria Page Green.....	N. C.	1891	*	*		Mrs. Mary Woodstock Newton.	N. Y.	1902	*	*	
†Mrs. Louisa Bomar Greene...	Ky.	1920				Mrs. Emma Wilson Norwood..	N. C.	1923			
†Mrs. Valeria Green Rankin...	China	1920				†Mrs. Nell Fowler Olive.....	N. C.	1920			
†Miss Alda Grayson.....	N. C.	1921				Miss Ida Patterson.....	Scotl'd	1921			
†Miss Blanche Groves.....	Texas	1920				Miss Ruth Pettigrew.....	S. C.	1920			
Miss Alvada Gunn.....	Ga.	1920				Miss Alice Parker.....	Va.	1899	*		
Miss Nell Hall.....	Texas	1922				†Mrs. Sarah Gayle Parker.....	Ky.	1922			
†Mrs. Lettie S. Hamlett.....	Va.	1909	*	*		†Miss Mary Helen Phillips....	Ill.	1923			
†Mrs. Florence Powell Harris..	Mex.	1910	*			†Miss Hannah Plowden.....	S. C.	1921			
Miss Anna B. Hartwell.....	China	1892	*	*		Mrs. Nellie Minor Pierce.....	N. Y.	1892	*		
†Miss Zemma Hare.....	Texas	1920				Dr. Ethel Margaret Pierce.....	China	1920			
Mrs. Alice J. Hayes, M. D.....	Icel'd	1902	*		*	Mrs. H. A. C. Poteat.....	Penn.	1915			

APPENDIX A.—Continued.

NAME	State.	Appointment.	Evangelistic.	Educational.	Medical.
Mrs. Wilda Hardman Poteat...	Ga.	1917			
Miss Sallie Priest.....	Ky.	1906	*	*	
Mrs. Anna Seward Pruitt.....	Ohio	1888	*	*	
Mrs. Mary Cullom Pruitt.....	S. C.	1920			
†Miss Nellie Lee Putney.....	Va.	1923			
†Miss Ethel Ramsbottom.....	Neb.	1919			
Mrs. Janet Gilman Ray.....	China	1921			
†Miss Bonnie Ray.....	Ga.	1918			
Miss Elizabeth E. Rea.....	Ill.	1910	*	*	
†Miss Olive Riddell.....	Va.	1919			
Mrs. Laura Learned Rogers....	Ohio	1917			
Mrs. Perle Harrison Rowl'd....	Miss.	1907			
Mrs. Annie Jenkins Sallee.....	Tex.	1906	*	*	
Miss Hannah Fair Sallee.....	Ky.	1913			
†Miss Annie M. Sandlin.....	Ga.	1909	*	*	
Mrs. Mable Earp Saunders....	Ark.	1901	*		
Miss Loy Jesimine Savage.....	Tex.	1912		*	
Mrs. Grace Boyd Sears.....	Austr.	1906	*	*	
Miss Leonora Scarlett.....	Canad	1910			*
†Miss Margie Shumate.....	Va.	1914			
†Miss Faith May Snuggs.....	China	1922			
†Mrs. Grace Mason Snuggs....	Va.	1923			
Mrs. J. Hebinger Snuggs.....	Hung.	1904			
†Miss Bertha Smith.....	S. C.	1917			
†Miss Essie Elizabeth Smith...	Ga.	1923			
Mrs. Elizabeth Belk Stamps...	Va.	1920			
Mrs. Lydia Williams Green....	Va.	1907	*		*
Miss Clara Keith.....	Ky.	1915			
†Miss Ruth May Kersey.....	Va.	1920			
Mrs. Carrie Green Lumbley...	Eng.	1899		*	*
Mrs. Annie Briggs McLean.....	N. B.	1908		*	
Mrs. Dalkuth Watson Meredith	Tex.	1922			
Mrs. S. G. Pinnock.....	Eng.	1892			
Mrs. Ione Geiger Patterson....	Fla.	1914			
†Mrs. Sara Bobo Patterson....	S. C.	1924			
†Miss May E. Perry.....	Ga.	1920			
Mrs. Rosa Hocutt Powell.....	N. C.	1919			
Miss Lucille Reagan.....	Texas	1921			
Mrs. Della Black Richardson..	Okla.	1924			
Mrs. Annie Laurie M. Sadler...	Ala.	1919			
†Miss Neale Covington Young	S. C.	1920			
ITALY					
Mrs. Susie T. Whittinghill.....	Va.	1905	*		
BRAZIL.					
†Mrs. Margie Hamm'd Allen...	Ga.	1919			
†Mrs. Rosalee Mills Appleby...	Miss.	1924			
†Miss Edith Ayers.....	Ark.	1921			
Mrs. Annie Luther Bagby.....	Mo.	1880			
Mrs. Frances Adams Bagby...	Va.	1918			

†Miss Hattie Anna Stallings...	Texas	1916				†Mrs. Alice Bagby Smith.....	Brazil	1920			
Mrs. Lila Kathryne Steels.....	Ga.	1920				†Miss Mattie Baker.....	S. C.	1923			
Mrs. Mary Th'pson Steph'n...	Ky.	1893	*	*		†Mrs. Mary Hammond Baker..	Ga.	1917			
Miss Reba Cloud Stewart.....	Ga.	1919				Mrs. Blanche Hamm Bice.....	Tenn.	1923			
†Mrs. Harriett C. Stout.....	Ala.	1914				Miss Ray Buster.....	N. M.	1923			
†Miss Grace Stribling.....	S. C.	1921				Mrs. Artie Porter Bratcher....	Ky.	1918			
†Mrs. Eva Sullivan Jordan....	Texas	1920				Mrs. Anna Cloud Christie.....	Mo.	1907	*		
Mrs. Maud Terry Sundstrom..	N. Y.	1910	*	*		†Mrs Grace T. B. Cowsert.....	Texas	1920			
†Miss Mattie Vie Summer.....	Ga.	1920				Mrs. Mable Hend'n Crabtree..	Va.	1921			
Mrs. Annie Sampson Taylor...	Va.	1912	*			Mrs. Ura Hallmark Crouch....	Tex.	1923			
Mrs. Mary Bryson Tipton.....	N. C.	1909	*			Mrs. May Scryingeour Deter...	Ont.	1901	*		
Miss Edna Earl Teal.....	Ga.	1910			*	†Mrs. Elsie Sampey Dugger...	Ky.	1923			
Miss Lillian Thomason.....	Texas	1923				Mrs. Sallie Silvey Dunstan....	Ga.	1900	*		
†Miss Pearle Todd.....	Ga.	1921				Miss Willie Pearl Dunston.....	Ga.	1921			
Mrs. Sarah Eliz'h Townshend.	Eng.	1917				†Mrs. Crystal Armstrong Enete	Mo.	1924			
Miss Blanche R. Walker.....	Texas	1910	*	*		Mrs. Amelia Joyce Entzminger	Eng.	1923			
Miss Josephine Ward.....	Mo.	1922				Mrs. Helen Eustis Edwards....	N. Y.	1915			
†Mrs. Mary Long Ware.....	Miss.	1921				†Miss Essie Fuller.....	Ala.	1920			
†Miss Lila Watson.....	S. C.	1919				Mrs. Emma Morton Ginsburg.	Ky.	1889	*		*
Mrs. Alta Newby Webster.....	Iowa	1912	*	*		†Miss Nora E. Hawkins.....	Texas	1921			
†Miss Grace Wells.....	S. C.	1923				Mrs. Helen Ford Hayes.....	Ky.	1918			
†Mrs. Mattie Norman White...	N. C.	1924				Mrs. Emma Massey Hites.....	Mo.	1918			
Miss Mary Willeford.....	Texas	1901	*	*		‡Miss Bertha Lee Hunt.....	Texas	1920			
†Mrs. Elizabeth Ellyson Wiley	Va.	1921				Mrs. Lola Cook Ingram.....	Texas	1918			
Miss Louise Edrington Willis..	Md.	1922				Mrs. Janette Beasley Jackson..	Va.	1903	*		
†Mrs. Mabel Williams Woodward	Ala.	1924				Mrs. Sammie Guynes Johns'n.	Texas	1915			
Mrs. Daisy Disney Yocum....	Md.	1914				Mrs. Mary Bowden Jones.....	Tenn.	1920			
Miss Lucy Wright.....	Ga.	1922				Miss Minnie Levatta Landrum	Miss.	1922			
						Mrs. Louise Diuguid Langs'n..	Ky.	1909	*		
AFRICA.						Mrs. Effin Roe Maddox.....	Ky.	1906	*		
†Miss Susan Anderson.....	Ga.	1919				†Mrs. Nelle Cooper Mason.....	Mo.	1924			
†Mrs. Grace Schimmel Carson.	Ala.	1919				†Mrs. Eliz'h Felisenf'd Mein...	Mich.	1914			
Miss Nannie Bland David.....	Africa	1919				Mrs. Gertrude W. Morgan.....	Texas	1919			
Mrs. Alice Spragg Duval.....	N. B.	1902	*	*		Mrs. Alyne Guynes Muirhead.	Kan.	1907	*		
†Miss Olive Edens.....	Tenn.	1916				Miss Bernice Neel.....	Texas	1921			
Mrs. Elma Elam.....	Mo.	1923				Mrs. Ida Lundberg Nelson.....	Kan.	1893	*		

APPENDIX A.—Continued.

NAME	State.	Appointment.	Evangelistic.	Educational.	Medical.
Mrs. Margaret Johnson Porter.	Tex.	1922			
Mrs. Bertha Mills Pettigrew...	Brazil	1907	*		
Mrs. L. M. Reno.....	Pa.	1904	*		
†Miss Ruth Randall.....	Mich.	1914			
Miss Lucia May Rodwell.....	Ga.	1923			
Mrs. Rena Groover Shepard...	Ga.	1906	*	*	
Mrs. Eunice Allen Sherwood...	S. C.	1921			
Mrs. Edwin Dargan Smith....	Ky.	1921			
Mrs. Marjorie Taylor Stanton..	Brazil	1921			
Mrs. Mary Shannon Stapp.....	Texas	1909	*		
Mrs. Ione Buster Stover.....	N. M.	1923			
Miss Jennie Lu Swearingen....	Tex.	1922			
Mrs. Ada L. Taylor.....	Tenn.	1889	*	*	
†Mrs. Grace Sisco Taylor.....	Ky.	1915			
Mrs. Caroline Smith Taylor...	Texas	1921			
Mrs. Lulie Sparkman Terry...	Fla.	1912	*		
Mrs. Annie Hope Thomas.....	Brazil	1907	*	*	
Mrs. Frances Marrow Tumlin..	Va.	1922			
Mrs. Annie Miller Watson.....	S. C.	1914			
Miss Edith O. West.....	Pa.	1920			
†Mrs. Callie Perrin Willcox....	Ga.	1920			
†Mrs. Kate Cox White.....	Iowa	1914			
†Miss Pauline White.....	S. C.	1918			
MEXICO.					
Mrs. J. H. Benson.....	Texas	1906		*	
†Mrs. Ruth Cook Phillips.....	Va.	1921			
Mrs. Helen Taylor Quarles.....	Ky.	1908	*		
Mrs. Jennie Saunders Quarles	Va.	1910	*		
Mrs. Ermine Bagby Sowell....	Brazil	1906	*		
Mrs. Anna Glenberg Swenson..	N. Y.	1923			
†Miss Azile May Wofford.....	S. C.	1923			
JAPAN.					
Mrs. Maggie Lee Bouldin.....	Tenn.	1906	*		
Mrs. Lucile Daniel Clark.....	Ga.	1899	*		
Mrs. Hester F. Cunningham...	Ala.	1922			
†Mrs. Maude Burke Dosier....	N. C.	1906	*		
†Miss Phebe Elizabeth Lawton	S. C.	1923			
Mrs. Grace Hughes Mills.....	Mo.	1912	*		
Mrs. Daisy Pettus Ray.....	Ala.	1904	*		
Mrs. Claudice McCann Walne.	Ky.	1892	*	*	
†Mrs. Carrie Hooker C. Rowe..	Miss.	1915			
†Miss Sara Frances Fulghum..	Ga.	1918			
†Mrs. F. L. McCall Williams'n.	Ga.	1919			
Miss Florence Walne.....	Japan	1919			
Miss Cecile Lancaster.....	Texas	1920			
Miss Effie Baker.....	Texas	1921			
†Mrs. Vecie King Chapman....	Texas	1921		*	
Miss Florence Conrad.....	Texas	1921			
†Miss Naomi Schell.....	N. C.	1921			
†Mrs. Sadie Willson Smith.....	Tenn.	1921			

Mrs. C. D. Boone	Ark.	1921			
Mrs. Rebecca Rogers Branch	S. C.	1922			
Mrs. Katherine H. Cheavens	Mo.	1898	*	*	
Mrs. Mary Gamble Davis	Va.	1904		*	
†Miss Laura Cox	N. C.	1910	*	*	
Mrs. Ina Johnson Gregory	Tex.	1923			
Mrs. Jessie Ennis Hatchell	Ala.	1900	*	*	
Mrs. Minnie Meek Lacy	Ark.	1903	*		
Mrs. Allie Roberts LeSueur	Texas	1903		*	
Mrs. Effie Kincaid Marrs	Ohio	1900	*	*	
Dr. Hallie Garrett Neal	Tenn.	1907	*	*	
ARGENTINA.					
†Mrs. Cora Hancock Blair	Fla.	1919			
Miss Emily Virginia Beck	Ind.	1921			
Mrs. Ruth Nicholson Bowdler	Iowa	1919			
Miss Alberta Lee Davis	Fla.	1922			
Mrs. Robt. F. Elder	N.Zel.	1920			
Mrs. Daisy Cate Fowler	Tenn.	1904	*		
†Mrs. Clara Hagler Freeman	Ill.	1921			
Mrs. Tenn. Hamilton Hart	Ky.	1904	*		
†Mrs. Lou Ellen C. Hawkins	Ala.	1921			
Miss Marie Ruth Leonard	Kan.	1922			
Mrs. Rebecca Adams Logan	Irel'd	1909	*		
Miss Minnie Douglas Mc'Illroy	Ore.	1923			
Mrs. Vera Humphries Orrick	S. C.	1920			
†Mrs. Ruth Espy Treadwell	Ga.	1921			
Miss Mary Olivia Walters	Fla.	1923			
CHILE.					
Mrs. Mary Skidmore Davids'n	Ohio	1917			
Miss Anne Nora Laseter	Texas	1923			
Miss Grace McCoy	Mo.	1923			
†Mrs. Mary Pimm Moore	Fla.	1919			
Mrs. Cath. Johnson McGavock	Tenn.	1922			
Mrs. Esther Billingsley Moye	Ala.	1923			
†Miss Agnes Graham	Texas	1920			
†Miss Corlelia Brower	S. C.	1921			
EUROPE.					
Mrs. Ara Manning David	Mex.	1924			
Mrs. Geraldine Williams Gill	Va.	1921			
Mrs. Ida Flake Hurley	N. C.	1923			
PALESTINE AND SYRIA.					
Mrs. Mattie Reid Watts	S. C.	1922			

†Missionaries trained in Woman's Missionary Training School, Louisville, Ky., opened in 1907, and in the Mission Home which preceded it by three years are marked "†"

APPENDIX D.

PARTIAL LIST OF SOUTHERN BAPTIST WOMEN'S MISSIONARY SOCIETIES ORGANIZED BEFORE 1842.

NAME.	STATE.	Organized.	1st Recorded Contribution.	Amount.	SOURCE.
Hyco Female Cent Society	N. C.	1810	1810		Minutes of N. C. So. for Foreign and Domestic Missions, 1816, quoted in pamphlet by Miss Alice Armstrong, 1888. The 1st Century of 1st B. Ch., Richmond.
Sewing Circle Richmond	Va.	*			
Wadmalaw & Edisto Female Mite Society	S. C.	1811	1812	125 00	Minutes of Charleston Asso., 1812.
Charleston Juvenile Missionary & Educational So...	S. C.	†			History of 1st B. Church of S. C.
Richmond Female Baptist Mis. Society	Va.	1813	1815	80 00	2nd Annual Report of B. Board of Foreign Missions, 1816 and ect.
Fredricksburg Female B. So. for Foreign Missions...	Va.	1814	1816	107 00	Same as above and records of Society
Female Hasseltine Mis. So. Bruington	Va.	1815			Continuous records since 1835.
Female B. Mis. So. near Fayetteville	N C.	1815	1816	38 38½	Same sources as Hyco.
Ebenezer Female Mis. Society	S. C.	1816			Minutes Charleston Asso., 1816.
Cheraw Hill Female Mite Society	S. C.	1817			Minutes Charleston Asso., 1817.
Statesburg Female Mite Society	S. C.	1818			Minutes Charleston Asso., 1818.
Female Mis. Society, Edenton	N. C.	1817			Letter from Luther Rice in 4th Annual Report of B. Board of For. Missions, 1818.
Female Mis. Society, Norfolk	Va.	1817			
Girls Missionary Society, Richmond	Va.	1818			
Female Mis. Society, Alexandria	Va.	1818			
Female Mis. Society, Washington	D. C.	1818			
Little Ladies Cent or Mite Society, Raleigh	N. C.	1818			

Female Mite Society of Athens & Vicinity	Ga.	1819	1820	108 00	Constitution and records of Society
Welch Neck Juvenile Female Auxiliary Society	S. C.	1819	1820	52 00	Minutes of Charleston Asso., 1820.
Georgetown Female Missionary Society	S. C.	1819	1820	27 36½	Minutes of Charleston Asso., 1820.
Charleston Juvenile Female Auxiliary	S. C.	1821			Minutes of Charleston Asso., 1821.
Bethel Female Society	Ky.	1822			Old letter in newspaper.
Women's Mis. Society, Spring Hill, Scotland Co.	N. C.	‡1822			
Female Society for Support of For. & Dom. Miss.	N. C.	1817			History Sandy Creek, G. W. Paufary.
Sunbury Fem. Cents So. for For. Missions	Ga.	1817			
Young Ladies Cent. So at Sweet Hill School	Ga.	1817			
Juvenile Cent Society of Sunbury	Ga.	1817			Report of Trienial Convention., 1817.
Powelton Female Praying So.	Ga.	1817			
St. Matthew's Parrish Female So.	S. C.	1829	1830	24 00	
Ladies Society Woodville	S. C.	1832	1833	21.00	
Sumterville Juvenile Mis. Society	S. C.	1836	1837	15 00	Minutes of Charleston Association.
Bethel F. M.	S. C.	1842	1843	48 00	
Cabary Female Home Mis. So.	S. C.	1844	1845	112 18	
Females of Palestine Church	Miss.	1837	1837	10 00	
Jackson Female Mis. So.	Miss.	1841	1842	50 00	Minutes of State Convention.
Female Benevolent So. of Jefferson Co.	Miss.	1841	1842	5 00	
Female Mis. Society 3rd Ch. Richmond	Va.	1834	1835	114 37	
Female For. Mis. Society 2nd Bap. Ch Richmond	Va.	1836			
Female Domestic Society 2nd Ch. Richmond	Va.	1836			
Female Foreign Society Deep Run	Va.	1836			Baptist Triennial Register, 1836.
Female Missionary So. Rural Springs	Tenn.	1836			
Female Missionary So. 1st Baptist Ch. Baltimore	Md.	1836			

Probably some of these Societies were organized before the dates given. When first published record accompanies the contribution of a year, organizatio is put a year earlier.

*Date not positive, but at work before visit of Rice in 1813.

†Date uncertain., but probably older than Wadmalaw & Edisto. The Edisto Baptists at this date held their membership in the First Church of Charleston, S. C.

‡Spring Hill Church was organized 1813. The Societies were organized by Mrs. Catherine W. White, wife of the first pastor who died in 1824. Date of organization probably earlier than 1822.

APPENDIX D. (Continued.)

NAME.	STATE	Organized.	1st Recorded Contribution.	Amount.	SOURCE.
Children's Missionary Society, Scotland Co.	N. C.	‡1822			
W. M. Society, Bethel	Ala.	1822	1823		
W. M. Society, Jonesboro	Ala.	1822	1823		
W. M. Society, Salem (Green Co.)	Ala.	1822	1823		
W. M. Society, Claiborne	Ala.	1822	1823		History of the Baptists of Alabama.
W. M. Society, Roupes Valley	Ala.	1822	1823		B. F. Riley, p. 39.
Ladies Aid Society, Greensboro	Ala.	1822	1823		
Ladies Aid Society, Elyton	Ala.	1822	1823		
Ladies Society, Monticello	Ala.	1822	1823		
Flat Rock Female Missionary Society	N. C.	1823		16 50	Constitution of So., preserved in Lib. Theo.
Female Mis. So. Aux. to B State Conv. Charleston	S. C.	1823			Seminary.
Raleigh Female Benevolent Society	N. C.	1830	1831	12 00	Minutes 1st Annual Meeting, B. Stata Con.
Cape Fear Female Society	N. C.	1830			1831.
Bethel Female Society	N. C.	1830	1831	10 00	
Mt. Moriah Fem. Mis. & Benevolent Society	S. C.	1832	1833	25 50	
Ladies' Sewing Society, Beulah	Va.	1832			Records of Society.
Armstrong Missionary Society, Columbus	Miss.	1832			
Brandon Foreign Mission Society	Miss.	1832			Pamphlet by Mrs. A. J. Quinch, 1888.
Nacogdoches W. M. Society	Tex.	1835			Texas B. History.

Female Ben. Society, Chesterfield D. S.	S. C.	1835			
Union Female Missionary Society	N. C.	1835	1836	20 00	
May's Chapel Fem. Society	N. C.	1835	1836	30 25	Proceedings fo B. State Con. N. C. 1835,36,38
Ladies of Shiloh Congregation	N. C.	1835	1836	11 60	
Fayetteville Fem. Mis. Society	N. C.	1837	1838	40 00	
Female Baptist Mission So., Mattiponi	Va.	1837			Society Records.
M. M. Society, Montgomery	Ala.	1839			Hist. Ala. B., by Hosea Holcombe, p 136.
Baptist Female Mis. Society, Baltimore	Md.	1839	1840	250 00	Minutes 5th Annual Meeting, Maryland
B. Fem. Domestic M. Society, Salisbury	Md.	1839	1840	30 75	Union Association.
Ann Hasseltine Society, Judson Col	Ala.	1839			College Records.
Independence W. M. S	Tex.	1841			Texas B. History.

Only Societies with full title Female Mis. So. are taken from old records which frequently use abreviations "F. M.". This generally means Foreign Missions, but some societies may have been overlooked in this way. "M. S." in the same records stand for a church society, rather than a Woman's Mis. Society. Any one sending records of other societies or fuller records of the above will confer a favor. Address Woman's Missionary Union, 15 W. Franklin St., Baltimore, Md.

APPENDIX E.

WOMAN'S MISSIONARY UNION—Cash and Box Contributions for 25 Years.

Year.	Foreign.	Home.	S. S. Board	Margaret Home	Training School	Total. Cash Contributions	Value of Boxes	Cash. & Box Contributions
1888—Richmond, Va.....	.....	.....	.....	.....	.....	.....	.....	.....
1889—Memphis, Tenn.....	$ 18,716.28	$ 12,057.41	.....	.....	.....	$ 30,773.69	.....	$ 30,773.69
1890—Fort Worth, Texas..	$ 21,398.66	10,161.75	.....	.....	.....	31,560.41	.....	31,560.41
1891—Birmingham, Ala...	23,761 31	15,229 03	.....	.....	.....	38,990.34	.....	38,990.34
1892—Atlanta, Ga.	25,040.27	19,242.53	.....	.....	.....	44,282.80	.....	44,282.80
1893—Nashville, Tenn....	36,052.78	26,283.97	.....	.....	.....	62,336.75	.....	62,336.75
1894—Dallas, Texas.....	23,514.99	21,613.60	.....	.....	.....	45,128.59	.....	45,128.59
1895—Washington, D. C..	24,933.64	23,515.61	.....	.....	.....	48,449.25	.....	48,449.25
1896—Chattanooga, Tenn.	22,799.55	33,542.64	.....	.....	.....	56,342.19	.....	56,342.19
1897—Wilmington, N. C..	23,476.33	10,841.05	.....	.....	.....	34,317.38	$ 19,090.26	53,407.64
1898—Norfolk, Va.....	21,633.51	11,283.32	$ 478.60	.....	.....	33,395.43	24,898.08	58,293.51
1899—Louisville, Ky.....	24,152.92	14,129.67	280.10	.....	.....	38,562.69	25,550.04	64,112.73
1900—Hot Springs, Ark...	31,757.65	18,114.13	1,364.42	.....	.....	51,236.20	32,030.53	83,266.73
1901—New Orleans, La....	31,801.31	20,549.54	622.42	.....	.....	52,973.27	35,289.04	88,262.31
1902—Asheville, N. C.....	34,787.17	19,510.48	478.87	.....	.....	54,776.52	33,353.55	88,130.07
1903—Savannah, Ga.....	36,852.57	19,295.38	255.85	.....	.....	56,403.80	34,120.80	90,524.6(
1904—Nashville, Tenn.....	47,777.82	24,869.70	443.24	.....	.....	73,090.76	38,952.02	112,042.7(
1905—Kansas City, Mo....	53,678.45	30,698.32	417.55	$10,500.00	.....	95,294.32	43,105.33	138,399.65
1906—Chattanooga, Tenn.	62,719.70	37,391.50	304.16	3,186.54	.....	103,601.90	49,171.49	152,773.39
1907—Richmond, Va.....	74,744.28	48,027.01	516.66	1,836.09	.....	125,124.04	29,585.84	154,709.88
1908—Hot Springs, Ark...	87,515.15	56,190.70	1,560.88	1,909.80	$39,022.05	186,198.58	24,543.46	210,742.04
1909—Louisville, Ky.....	96,641.24	57,369.65	1,379.89	1,427.82	15,945.47	172,764.07	24,379.56	197,143.63
1910—Baltimore, Md.....	123,216.16	77,881.23	1,340.63	1,555.58	11,965.94	215,959.54	21,499.98	237,459.52
1911—Jacksonville, Fla....	127,900.47	83,850.15	1,219.38	1,389.49	12,148.42	226,507.91	13,245.54	239,753.45
1912—Oklahoma City, Ok	156,846.41	97,557.17	1,574.87	1,253.81	10,724.99	267,957.25	13,057.45	281,014.70
1913—St. Louis, Mo.....	168,345.24	105,613.25	1,428.26	1,219.00	14,122.97	290,728.72	10,119.39	300,848.11
GRAND TOTAL.....	$1,400,063.86	$894,818.79	$13,665.78	$24,278.13	$103,929.84	$2,436,756.40	$471,992.36	$2,908,748.76

INDEX

PAGE

African, Church Richmond..... 67
Mission Society 46-7
Mission 85, 269-70
Alabama, Convention..... 61
Early Societies 61
Central Committee 131
Alfred, Mrs. M.....131
Amendment U. S. Constitution.. 18
American Baptist Home Mission Society 82
American Baptist Union..... 82
Analytical Repository 30
Argentine Mission 340-42
Arkansas Central Committee, 128, 131
Armstrong, Mrs. Mary.....188
Miss Alice 122, 127
Miss Annie W.....120, 132, 139, 156, 170, 177, 187, 190

Ardrey, Mrs. A. C.....131
Associations Organized, Early... 16
Athens, Female Mite Society.... 51
Axtell, Lady 22

Bagby, Mrs. Ann Luther, Sketch 282-88
Baker, Harriet A..... 86
Baltimore, Society 36
Woman's Society 93
Woman's Auxiliary 97
Baptist, Early Growth..... 22
General Association of Va..... 17
World's Alliance 83
Baptism, First Woman in Shanghai 239, 246
Baptist Basket 127
Barker, Mrs. J. A. 189
Bell, Mrs. T. P.....119
Beulah Female Society..... 57
Bledsoe, Mrs. Annette.....76, 78
Mrs. George Ann.....62-63
Bible Translation 160-162
Lessons...71, 123, 171, 225, 296, 360
Fund 162
Bible Women, First.....93-4
Blake, Lady 22
Blind Singing Girls.....259-261
Brazilian Missions....85, 156, 282-88
Briggs, Elizabeth N.....192

PAGE

Broaddus, Andrew 59
Broadus, John A.....263, 264
Eliza S. 13
Brunswick Female Society....54-55
Buckner, Lucy Ann.....288
Molly Vandevier, Sketch....288-91
Buhlmaier, Marie, Sketch....328-333
Business Efficiency 355

Camp, Christian Life in.....90-91
Cape Fear Female Society..... 61
Carey, William 29
Charts.....71, 124, 171, 225, 297, 360
Catawba Indians 27
Central Committees Organized, 100-9, 128, 142-9
Charleston Association.....16, 37
First Church 13-15
Chambers, Mrs. Frank.....187
Cheese, Famous 19
Childs, James 12
Children's Cent Society, Boston. 25
Christmas Offering 141-192
Church Building Loan Fund.....176
China Mission.....85, 227, 268, 305-322-342-348
Chipley, Mrs. B. B.....131
Cobb, Mrs. Lucy.....42, 51
Concert of Prayer..... 27
Confederacy, Women of.....88-92
College Correspondent.....215-217
Colleges, Early for Women..... 74
Contributions, Union, 1888-1913, Appendix
Before Organization.....128, 131
Other Organizations.....126, 135
Crane, James and William..... 67
Edith C.....209, 223, 224
Claris 192
Craig, John 12
Crawford, T. P.....134
Mrs. Martha F.....113, 134, 239
Sketch 243-253
Curtis, Dr. T..... 80

Deacon Wong 241
District of Columbia Central Committee 131
Dowd, Patrick 61

PAGE

Eager, Mrs. G. B.....131
Early, Mrs. M. D.....131
Early Societies.....35-64, Appendix
Elsom, Anna 164
Enlistment Campaign 207

Famous Phrase 81
Florida Central Committee.....128
First American Woman to China.228
Evangelical Church in Mexico.276
Southern Missionary Societies (General) 36-38
Foreign Mission Board...82, 86, 118, 133-35
Mission Journal.....149, 191
Unions 352-353
Ford, Mrs. Sallie Rochester..113-117
Fredericksburg Female So.....43-45
Frontier Missionaries.....150-154
Frost, J. M.....175-198
Furman, Richard....25, 28, 30, 34, 65

Gambrell, Mary T., Sketch..294, 296
Georgia Resolutions 115
Central Committee 106-8
Gifts of Organizations 1888.....376
Graded System 217
Graves, Roswell.....93, 255
Ann 93-100
Jane Norris 255
Gray, B. D. 175
Griggs, Jacob 41
Gwathmey, Mrs. A. M.....170

Hartwell, J. B.....100, 134, 255, 266
Anna, Sketch 255-305-11
Hatcher, Mrs. W. E.....127, 131
Hawthorne, Gen. A. F.....282
Heathen Helper.....113, 127, 131
Heck, Mrs. J. M.....105
Fannie, E. S.....131, 170, 190, 223
Her Father's House.....151
Hewitt, Mrs. M. A.....131
Hickey, James 276
Hillman, Mrs. A. W.....131
Holt, Mrs. A. J., Sketch.....291-294
Home Mission Board..82, 87, 90, 118, 133, 137
Boxes 150
Mission Fields 149-191
Teachers 322-326
Missionaries 150-54, 328-333
Home Mis. So., Maryland.....105
Hyco Female Society.....52-53

Illinois, Southern, Cen. Com....222
Indian Missions.....88, 288-294
Territory 131, 178
Italian Missions 270, 276

PAGE

Japanese Missions.....85, 301-305
Jefferson, Thomas 20
Jeter, J. B.....55, 84, 228, 229
Mrs. J. B.....103
Johnson, W. B.....80
Jubilee, Woman's Mission.....223
Jubilate, Union 346
Offering 347, 353
Judson, Adoniram.....31, 84-85
Ann 47-50, 74, 231
College 74
Judson Centennial 347-8
Junior Auxiliary 193
Juvenile Missionary and Education Society, Charleston... 25
Cent Society, Richmond..... 46

Kehukee Association 16
Kentucky Central Committee, 106-107, 128, 131
Society 37
Kerfoot, F. H. 175
Kind Words.....149, 169, 191

Lanneau, Sophia 342-343
Leland, John 12, 19
Lide, Jane 343-345
Literature Department 140
Louisiana Central Committee....128
Lowndes, Mrs. W. C.....191, 208

Maberry, Anita J., Sketch....276-81
MacKenzie, Julia, Sketch.....311-15
McLure, Maude Reynolds.....197
McConnell, F. C.....175
McIntosh, Louisa 101
M. E. 103, 119, 132, 139, 144, 156
Mallory, Kathleen 209
Mallary, C. D..... 80
Margaret Home 187-89
Maryland, Home Mission So....105
Central Committees 128
Marshall, Daniel 40
Massachusetts Baptist Mis. So.. 25
Mattoponi Female So..... 56
Mexican Missions.....276-81, 315-18
Million Dollar Fund.....177, 347-8
Missionary, Journeys.....177, 190
Calendar 205
Movement Among Women..97-99
Mission Study Class.....206
Missionaries, Foreign Women of S. B. C., 1845-1913.....Appendix
Missionaries to Slaves.....64-70
Mississippi Cen. Com.....106, 128
Mountain Schools 179-185
Moon, Edmonia.....101, 265
Lottie, Sketch.....141, 248, 262-268

PAGE

Moss, Mrs. O. P.....108
Mrs. May 131

Native Workers.....249-51, 334-39
Neal, Dr. Hallie Garrett, Sketch, 315-18
Nelson, Mrs. A.....131
New Mexico Cen. Com.....222
New York Female So..... 35
North Carolina, Convention..... 61
Philanthropic Society..... 30
Foreign and Domestic So..... 52
Central Committee....105, 123, 128

Oklahoma Central Com.....179
Opposition to Organization Woman's Work 104-124
Opium War 238
Osborne, Miss Agnes.....127
Our Mission Fields.....191

Persecution, in New England.... 13
Virginia 12, 17, 18
Pettigrew, Jessie L., Sketch..318-22
Personal Service 211
Pitts, Mrs. S. Y.....131
Phrase, Famous 81
Pollard, Priscilla 56-7
Mrs. James 132
Pullen, Mrs. J. F.....132

Raleigh, Little Ladies' Society.. 61
Female Benevolent So..... 61
Religious Liberty, Fight for...17-19
Representation in Convention, 109, 114
Rice, Luther 31-35
Richmond, First Church...40-42, 229
Society 37
Female Society First Ch....40, 45
Sewing Circle 41
Reid, Mary Caufield, Sketch..269-70
Roberts, Issachar 84
Royal Ambassadors 209
Rowland, Mrs. A. J.....131

Seaman, Mrs. 241
Semple, Robert B.....41, 54
Session of Union.....349
Shuck, Lewis.....55, 58, 83, 86, 237
Henrietta Hall, Sketch.....228-36
Simmons, E. Z.....134, 197
Slaves, Christian Work for....66-69
South Carolina, Convention..... 61
Central Committee.....100, 113-128
Southern Baptist Convention, Organized 79, 88
Officers of .....Appendix

PAGE

Sowell, Ermine Bagby, Sketch; 340-42
State Vice-Presidents of Union, First 131
Stakely, Mrs. C. A.....131, 189
Standard of Excellence.....219-22
Stout, John 100
Mrs. John 127
Sunbeams 164-169
Churches 166
School 167
Sunday School Board.....197-8
Gift of 199
Sullinger, Martha, Sketch.....322-26

Tai Ping Rebellion.....238
Taylor, J. B. 102
G. B. 134, 272
George Braxton 164-66
Susan Spotswood, Sketch...270-276
Tennessee Cen. Com.....128, 146-8
Texas, Early Work.....75-8
Central Committee.....106, 128
Theological Seminary 194, 199
The Tenth 211
Thornton, Lucy.....42, 51
Tichenor, I. T.....137, 146, 176
Memorial Fund 192
Townsend, Mrs. Hepizabeth..... 28
Training School 194-202
Settlement 203-4
Endowment and Enlargement..198
Gift of 199
Girls in Fields.....342-346
Triennial Convention.....34, 82
Southern Societies in Organization 36-38
Tupper, H. A.....102, 103, 174
Mrs. E. Y..... 65
Miss M. L.....280, 281
Twenty-fifth Anniversary, Union, 351
Tyler, Susan B.....371

Vail, A. L..... 35
Virginia Foreign Mis. So..... 41
Central Com. 103, 104, 122, 128

Wadmalaw and Edisto Female Society 27, 37
Waller, John 12
Walne, Mrs. Claudia McCann, Sketch 301-5
Washington, George 18
Webb, Mary 24
Week of Self Denial.....158
Westhrup, T. M. 277
Whilden, Mr. and Mrs. B. W....254
Lula, Sketch 134, 253-63

PAGE

Whitfield, Mrs. Theo.....127
George 15
Wilson, Mrs. Franklin..... 99
Mrs. Stainback 107, 131
Willingham, R. J.....175
Williams, Mrs. J. W. N. 98
Woman's Missionary Union Society, New York..... 96
Woman's Mission to Woman..98-100
Woman's Missionary Union, Organization 127-133
First General Officers.....132
First State Vice-Presidents....131
First Ten Years, Summary..169-70
Officers, Present.....Appendix
Contributions for 25 years, ...Appendix
Wright, Mary E.....206

Yates, Matthew T.....134
Eliza Moring, Sketch.....236-243
Yee, Mrs., Baptism of.....246
Yoruba Mission 134

Zee, Mrs., Sketch.....335-339

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